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FAITHS OF FAMOUS MEN

IN THEIR OWN WORDS,

COMPRISING

RELIGIOUS VIEWS OF THE MOST DISTINGUISHED SCIENTISTS, STATESMEN, EDUCATORS, PHILOSOPHERS, THEOLOGIAN, LITERARY MEN, SOLDIERS, BUSINESS MEN, LIBERAL THINKERS, AND OTHERS.

COMPILED AND EDITED BY

JOHN KENYON KILBOURN, D.D.

*A man's religion is the chief fact with regard to him . . .
Great men are too often unknown, or what is worse, misknown.*

—Carlyle.

ALPHABETICALLY ARRANGED.

PHILADELPHIA:
HENRY T. COATES & CO.

1900.



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EDITOR'S PREFACE.

The labor which this volume represents has been performed in the interest of Truth. The sayings of noted men have been so frequently distorted by bigoted writers that the only way to reach a true version of their real beliefs is to go back to the men themselves. Fairness demands that they be judged from the words of their own mouths. The question is not what others say that they have said, but what they themselves have actually said. The editor believes that the deliberate declarations presented in this book more correctly express the sober second thoughts of the men whose names they bear, and more truthfully represent what their authors really were and are, than many other statements made in the heat of the moment, and probably repented of many times thereafter.

This volume is also presented in the interest of Toleration. Too frequently in the past has fanaticism not only seen and exhibited the ill side of great and good men, but it has represented that to be the only side. The editor of this book finds that many men who have been almost universally regarded as "hard and bad" have in their serious moments given expression to thoughts which in truth and brilliancy rival the sayings of those men whom the world has worshiped and the church has canonized. It is but honest that these should be brought to light. At the risk of bringing together strange bed-fellows, the editor has here placed side by side the best thoughts on the subjects under consideration

—wherever found ; and he is quite sure that an examination of the work will show that he has not paused to inquire whether the writer or speaker were of his own tribe or tongue. It will readily be seen—and a noteworthy fact it is—that there is much common ground upon which the vast majority of the world's serious thinkers may stand ; and if we do not view certain aliens with too critical an eye, we shall find them more like our people than we have thought.

In the arrangement of the contents of the work, the editor has had an eye to such order as would make the book of the most practical value to the student and to the general reader.

By way of explanation it may be here stated that certain articles which hardly seem apropos to the subject " Creation " of Part II., have been inserted under that head, because they have been written by or concern certain scientific scholars who have contributed extensively to the subject of creation, or of evolution, which is closely allied to the same.

In many cases, as the work has proceeded, the editor has had the assistance of the writers themselves, in making a selection from published writings that should represent their views. This was done by the late Dr. Richard Salter Storrs, Dr. Newell Dwight Hillis, Dr. Russell H. Conwell, Bishop Cyrus D. Foss and others, whose courtesy is hereby gratefully acknowledged.

JOHN KENYON KILBOURN.

PHILADELPHIA, September, 1900.



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FAITHS OF FAMOUS MEN

PART I.

GOD

ABBOTT—OLD DEFINITION IN NEW DRESS.

We are coming to think of God as dwelling in nature as the spirit dwells in the body. Not that God and nature are identical; He transcends nature as I transcend my body, and am more than my body.—Lyman Abbott, *The Evolution of Christianity*, p. 110.

ALEXANDER'S THEISM IN A NUT-SHELL.

God is the common Father of us all, but more especially of the best of us.—*Plutarch's Lives*.

ARNOLD (MATTHEW) ENDS WHERE HE BEGAN.

The true God is and must pre-eminently be the God of the Bible, the Eternal who makes for righteousness, from whom Jesus came forth, and whose Spirit governs the course of humanity.—*Literature and Dogma*. (Conclusion.)

AUGUSTINE'S EXTENSIVE SEARCH FOR GOD.

I asked the earth, and it answered, "I am not He;" and whatsoever are therein made the same confession. I asked the sea and the things therein, and they replied, "We are not thy God; seek higher." I asked the air with its inhabitants; it answered, "I am not thy God." I asked the heavens—the sun, moon and stars. "Neither," they said, "are we the God whom thou seekest." And I answered unto

all these, "Ye have told me that ye are not He; tell me something about Him." And with a loud voice they exclaimed, "He made us."—*Confessions*, Bk. X., Ch. VIII.

BACON—THE SHALLOWNESS OF ATHEISM.

A little natural philosophy, and the first entrance into it, doth dispose the opinion to atheism; but . . . much natural philosophy, and wading deep into it, will bring about men's minds to religion. . . . Against atheists the very savages take part with the very subtlest philosophers. . . . I would rather believe all the fables in the Koran (etc.) than that this universal frame is without a Mind.—Lord Bacon, *Essays*.

BEECHER VERSUS THE FOOL'S CREED.

The atheistic view—that this world needs no God, that it has in itself provision for all the phenomena that have taken place—instead of simplifying matters and relieving us, makes matters still more difficult to comprehend. Atheism taxes credulity a great deal more than even the most superstitious notions do. No man can believe that things happen of themselves. There is a force prior to an effect; and that fact is wrought into the—I had almost said—common-sense of mankind.—Henry Ward Beecher, *Sermon on Divine Providence and Design*.

BISMARCK LOYAL TO KING OF KINGS.

If I were not a Christian, I would not . . . serve the king another hour. Why should I incessantly worry myself and labor in this world, exposing myself to embarrassments, annoyances and evil treatment, if I did not feel bound to do my duty on behalf of God? If I did not believe in a divine ordinance which destined this nation to become good and great, I would never have taken to the diplomatic trade, or, having done so, I would long since have given it up. I know not whence I derive my sense of duty but from God.—*Spoken during Franco-German War*.

BLACKSTONE—CORRECT IDEAS ABOUT GOD.

Just ideas of the moral attributes of a Supreme Being and a firm persuasion that He will finally compensate every action of human life—these are the foundations of judicial oaths that call God to witness the truth of those facts which perhaps may be known only to Him and the party attesting. All moral evidence, therefore, all confidence in human veracity, must be weakened by apostasy and overthrown by total infidelity.—*Commentary on the Laws of England*.

BOLINGBROKE'S FREE THOUGHT IS THEISTICAL.

In his biography entitled *Bolingbroke, a Historical Study*, J. C. Collins says of him (p. 185): "His philosophy . . . may be briefly summarized:—"There lives and works, self-existent and indivisible, one God of the universe . . . (having) infinite wisdom coincident with infinite benevolence. . . . The voice of God speaks in the harmony of the universe. One of the most striking proofs of that harmony lies in a sort of fundamental connection between the idea of God and the reason of man, and it is this bond which ennobles morality into something more than a conventional code." (On p. 181 we have the closing scene of his life:) His sufferings (from cancer) were dreadful. He bore them with heroic fortitude, and he took his farewell of one of his few friends whom fortune had spared to him, with sentiments not unworthy of that sublime religion which he had long rejected. . . .: "God, who placed me here, will do what He pleases with me hereafter, and He knows best what to do. May He bless you." These are the last recorded words of Bolingbroke. On December 12, 1751, he was no more.

BRADLAUGH WILL NOT BE A "FOOL."

I do not stand here to prove that there is no God. If I should undertake to prove such a proposition, I should deserve the ill words of the oft-quoted Psalmist applied to those who say, "There is no God." I do not say that there is no God.—*Charles Bradlaugh, His Life and Works*, Vol. I., p. 210. This statement Mr. Bradlaugh made, in varying words, over

and over again.—*A Record . . .* by His Daughter, Hypatia Bradlaugh Bonner, *Ibid.*, Vol. I., p. 87.

BROOKS (BISHOP)—ROOFING A SUN-DIAL.

Many of us who call ourselves theists are like the savages who, in their desire to honor the wonderful sun-dial which had been given to them, built a roof over it! Break down the roof! Let God in on your life.—*Sermons*, Vol. II., p. 160.

BROWNING'S GEMS CONCERNING DEITY.

I find first, writ down for very A B C of fact:
In the beginning God made heaven and earth.

What I call God, and fools call Nature.

God's in His heaven; all's right with the world.

BROWNING (MRS.)—THE CHILD'S GOD.

They say that God lives very high!
But if you look above the pines
You cannot see our God. And why?
And if you dig down in the mines
You never see Him in the gold,
Though from Him all that's glory shines.
God is so good, He wears a fold
Of heaven and earth across His face—
Like secrets kept, for love, untold.
But still I feel that His embrace
Slides down by thrills through all things made,
Through sight and sound of every place:
As if my tender mother laid
On my shut lips her kisses' pressure,
Half waking me at night, and said:
Who kiss'd you through the dark, dear guesser?

BROWNING (MRS.)—ATHEIST IN MOURNING.

"There is no God," the foolish saith,
But none, "There is no sorrow;"
And Nature oft the cry of Faith
In bitter need will borrow:
Eyes which the preacher could not school

By wayside graves are raised ;
 And lips say, "God be pitiful,"
 Who ne'er said, "God be praised."

—*Ibid.*

BRUCE'S IDEA OF PANTHEISM.

The God of Pantheism is not, like the God of Deism, outside the world, but within it, its life and soul, present in everything that is or that lives ; in the leaves of the trees and in every blade of grass ; in the bee and the bird, endowing them with skill to build their cell or nest ; in man, inspiring him with lofty thoughts and noble purposes.—A. B. Bruce, *Apologetics*, pp. 79, 80.

BRUNO'S IDEA OF IMMANENCE.

A Spirit exists in all things ; and no body is so small but that it contains a part of the Divine Substance by which it is animated.

BRYANT TO A WATER-FOWL.

There is a Power whose care
 Teaches thy way along that pathless coast,
 The desert and the illimitable air,
 Lone, wandering, but not lost.

He who from zone to zone
 Guides through the boundless air thy certain flight,
 In the long way that I must tread alone
 Will lead my steps aright.

BURR'S DEVOUT ASTRONOMERS.

Belief in the existence of a Supreme Being has been substantially universal in all nations and in all ages. . . . The great founders of our modern astronomy were religious men. Copernicus, Kepler, and, above all, Sir Isaac Newton, who may be said to have fairly unlocked the heavens to us, were all men to whom Science was the handmaid of Devotion, who loved to "think the thoughts of God after him," and to whom the great charm of astronomical study was the fact that "the heavens declare the glory of God, and the firmament sheweth his handiwork."—E. F. Burr, in *Ad Fidem*.

CARLYLE'S PICTURE OF GOD'S CATHEDRAL.

Neither say that thou hast now no symbol of the Godlike. Is not God's universe a symbol of the Godlike? Is not immensity a temple? Is not man's history and men's history a perpetual evangel? Listen, and for organ-music thou wilt ever, as of old, hear the morning stars sing together.—*Sartor Resartus*, p. 175.

CARLYLE—GOD IN THE BUSINESS WORLD.

Capital and labor never can or will agree until both decide on doing their work faithfully throughout, and like men of conscience and honor whose highest aim is to behave like faithful citizens of the universe and obey the eternal commandments of Almighty God who made them. (Concerning this advice R. H. Hutton comments thus:) Mr. Carlyle has mended his religious faith since he last described the damnable condition of the world in which he is compelled to live, and in his letter to Sir Joseph Whitworth on the relations of capital and labor he speaks of Almighty God with a pious simplicity which is a surprise and a pleasure, after those "Abysses" and "Eternities" and other ornate vaguenesses and paraphrastic plurals of his middle period. . . . It is to my mind a most satisfactory thing to find Mr. Carlyle in his old age dismissing the "Immensities" and the "Eternities" altogether, and coming back to the simple advice to the people . . . to pray to God that they may do their work well. (1874.)

CARLYLE'S DEFINITION OF PRAYER.

What I myself practically in a half-articulate way believe on it, I will try to express for you: Prayer is and remains always a native and deepest impulse of the soul of man, and, if correctly gone about, is of the very highest benefit—nay, one might say indispensability—to every man aiming morally high in this world. No prayer means no religion, or at least only a dumb and lamed one. . . . Prayer is the aspiration of our poor, struggling, heavy-laden soul toward its Eternal Father. . . . Prayer is a turning of one's soul, in heroic reverence, in infinite desire and endeavor, toward the Highest, the

All-Excellent, Omnipotent, Supreme. The modern hero, therefore, ought never to give up prayer.—*Letter to young George A. Duncan*, June 9, 1870.

CARLYLE—THE SECRET OF THE UNIVERSE.

He who discerns nothing but mechanism in the universe has in the fatalest way missed the secret of the universe altogether. . . . This seems to me the most brutal error that men could fall into. It is not true. A man who thinks so will think wrong about all things in the world; this original sin will vitiate all other conclusions that he can form. . . . The man, I say, is become spiritually a paralytic man. . . . For the world's sake and our own we will rejoice greatly that Mechanical Atheism, etc., with all their poison dews, are going, and as good as gone.—*Hero Worship*.

CARUS EVOLVES IDEA OF SUPERPERSONALITY.

My own God conception has developed from the traditional Protestant God idea, and has been modified under the influence of science, passing through a period of outspoken atheism, until it was transformed into . . . the doctrine of the superpersonal God. . . . I have come to the conclusion . . . that the superpersonal God, the God of science, the eternal norm of truth and righteousness, is God indeed; He alone is God.—Paul Carus, *The Monist*, July, 1899.

CHALMERS PITIES THE ATHEIST.

I pity one who can gaze upon the grandeur and glory of the natural universe and behold not the touches of the finger of Him who is over all. I do commiserate the condition of the unbeliever who can gaze upon the unfading and imperishable sky spread out so magnificently above him, and say that all this is the work of chance! In him the Godlike gift of intellect is debased. . . . What to him is the revelation from on high but a sealed book? While standing on the footstool of Omnipotence and gazing upon the throne of Jehovah, he shuts his intellect to the light of reason.

CHAPMAN—GOD'S WIDE-OPEN DOOR.

A young girl who had run away from home was living a life of sin, and her mother wanted a friend to find her daughter. This friend took a number of photographs of the mother and wrote beneath the sweet face these words: *Come Back*. Then he took those pictures down into the haunts of sin and into the mission stations, and left them there. Not long after this the daughter was going into a place of sin, and there she saw the face of her mother. The tears ran down her face so that at first she could not see the words beneath; but she brushed away the tears and looked, and there they were: *Come Back*. She went to her old home, and when she put her hand on the latch, the door was open, and when she stepped in, her mother, with her arms about her, said, "My dear child, the door has never been fastened since you went away." The door of God's great heart of love has never been closed against his sinning and erring children; it is wide open.—J. Wilbur Chapman, *The Northfield Year Book*, p. 277.

CHILD (L. M.)—THREE PRIMEVAL IDEAS.

With regard to three primeval ideas, there is observable similarity among all ages and all nations. They have all conceived of One Supreme Being who created and sustains all things; they have all believed that man has within his body a soul which shares the immortality of the Eternal Source of Being whence it was derived; and a natural sense of justice, the basis of all other laws, early dawned upon all human minds.—Lydia Maria Child, *Aspirations of the World*, Introduction.

CHILD (L. M.)—GOD'S RESIDENCE.

Ideas of how or where the Divine Being exists were vague, and so they remain unto the present day. All people on earth from the beginning of time have been "feeling after God, if haply they might find him," and still we are obliged to ask, as Job did many centuries ago, "Canst thou by searching find out God?"—*Ibid*.

CHILD (L. M.) DEFINES PANTHEISM THUS.

The earliest and most prevalent idea seems to have been Pantheism, which means God in all things. More strictly defined, it means that God is the Soul of the Universe, and the universe is His form; that the smallest creature and the minutest particle exist by having within them a living principle which is a portion of the Universal Soul; that every object that we see was originally in the Divine Mind, and could not otherwise have come into existence, as no machine could be made without first being an idea in some human mind.—*Ibid.*

CHRISTLIEB FINDS NO GODLESS NATION.

We have found, down to the present day, in all nations, even the most degraded, some conception or other of a Higher Being. . . . It has been said, not without reason, that atheism never really existed as a full conviction in any human breast. . . . That any one should consciously and conscientiously make this idle notion his permanent conviction, and that he should not venerate aught as the Divine Power, this is difficult to believe.—*Modern Doubt and Christian Belief*, p. 140, ff.

CICERO—THE CONSENT OF ALL NATIONS.

In everything the consent of all nations is to be accounted the law of nature, and to resist it is to resist the voice of God.

CICERO SEES GOD AMONG SAVAGES.

There is no people so wild and savage as not to have believed in a God, though they have been unacquainted with His nature.

CLARKE (J. F.)—A POOR SLAVE'S PRAYER.

O Lord, I do not know Thee very well, but I believe that Thou art a good master, and I want to be a good servant. O Master, show me how to do right. Help me, O Lord, to-day, not to be angry, nor idle, not to tell any lies, but to be faithful in everything. If I am beaten or ill-used unjustly, help

me to bear it, as the good Master Jesus bore it patiently when they beat Him.—James Freeman Clarke, *Common Sense in Religion*, p. 67.

CLEVELAND (MISS)—MAD ASTRONOMERS.

He who perceives, as did Auguste Comte, that "the heavens declare no other glory than that of Hipparchus, of Kepler, of Newton *et. al.*,"—he who gazes on the midnight heavens, who beholds the order of their march with its marvel and its mystery, and who interprets not their hieroglyph upon the scrolls of space into the plain handwriting of Divinity—he who, in the music of the spheres, discerns not that the theme of this celestial opera in infinite refrain is God, *God*, God, he indeed is mad.—Rose Cleveland's book, *George Eliot's Poetry and Other Studies*, p. 67.

COLERIDGE AND HIS BLIND OWL.

Forth from his dark and lonely hiding-place,
Portentous sight!—the owllet Atheism,
Sailing on obscene wings athwart the noon,
Drops his blue-fringed lids, and holds them close,
And hooting at the glorious sun in heaven,
Cries out, "Where is it?"

COLYER ON STONING THE BLIND.

I have no stones to throw at Atheism, any more than I have stones to throw at blindness. It can never be more than a very sore and sad limitation; not an institution, but a destitution. This Anglo-Saxon nature is not good soil for it; no argument can make it take hold and grow in us, any more than arguments can make roses take hold and grow in Aberdeen granite.

CONFUCIUS'S FOLLOWERS WORSHIP GOD.

Five thousand years ago the Chinese were monotheists. . . . The original monotheism . . . remains in the state worship of to-day. . . . The fathers of the nation . . . figured the visible heaven as the one thing illimitable. Then there arose the idea of God . . . symbolized by the

figure of this visible sky. Their name for this idea of God, conceived of as a personal being, was Ti. . . . The emperor, representing all the millions of his subjects, gives in it (the service of incense) solemn expression of their obligations to God, and of their purpose (the purpose of himself and his royal line) to rule so as to secure the objects intended by him in the institution of government. Such is my idea of the highest acts of worship in the religion of China.—James Legge.

COWPER SEES GOD'S WHEELING THRONE.

In the vast and the minute we see
The unambiguous footsteps of the God
Who gives its lustre to an insect's wing,
And wheels His throne upon the whirling worlds.

CROSBY'S CONCEPTION OF GOD.

We can have no conception of God himself, except as in time and space.—Madison Peters's *The Great Hereafter*, p. 389.

CURTIS HAS MANKIND WITH HIM—AND GOD.

I firmly believe that God exists, and that He has made a revelation to mankind. . . . The different divisions of mankind may differ in regard to some of the attributes of the Deity, . . . but common to them all is a belief in God as the Supreme Being, who is self-existing and eternal, by whose will all things and all other beings were created.—George Ticknor Curtis, *Creation or Evolution*, Pref., p. ix., and p. 5.

CURTIS'S LONELINESS IN THE UNIVERSE.

This yearning for an infinite Father, this feeling of loneliness in the universe without the idea of God, is certainly an important moral factor in the question of probability.—*Ibid.*, p. 6.

DERZHAVIN'S RUSSIAN ODE.

I am, O God, and surely Thou must be !
Thou art ! directing, guiding all, Thou art !
Direct my understanding, then, to Thee ;
Control my spirit, guide my wandering heart.

DICK FINDS A UNIVERSAL CREED.

Among the numerous and diversified tribes that are scattered over the different regions of the earth, that agree in scarcely any other sentiment or article of religious belief, we find the most perfect harmony in their recognition of a Supreme Intelligence, and in their belief that the soul survives the dissolution of its mortal frame.

DIDEROT SAYS EXTEND YOUR GODHEAD.

Madmen! (he shouted to the French ecclesiastics) tear down the walls that imprison your ideas! Extend your Godhead! Confess that He is everywhere, or deny that He is at all!

DIDEROT HEARS GOD SPEAK HEBREW.

Walking one day in the fields with a friend, Diderot plucked an ear of corn and fell "a-musing" over it. "What are you doing?" asked the friend. "Listening," was the reply. "Who is speaking to you?" "God." "Well, what does He say?" "He speaks in Hebrew. The heart comprehends, but the understanding is at fault."

D'ISRAELI'S LOTHAIR SAVED FROM ATHEISM.

"I wish that I could assure myself of the personality of the Creator," said Lothair; "I cling to that, but they say that it is unphilosophical!" "In what sense," asked the Syrian; "is it more unphilosophical to believe in a personal God, omnipotent and omniscient, than in natural forces, unconscious and irresistible? Is it unphilosophical to combine power with intellect?"

DRUMMOND—THE SOUL'S FEELERS.

The protoplasm in man has a capacity for God. In this lies its receptivity. The chamber is ready to receive the new life. The Guest is expected, and, till He comes, is missed. Till then the soul longs and yearns, wastes and pines, waving its tentacles piteously in the empty air, feeling after God. It is now agreed that the universal language of the human soul

has always been, "I perish with hunger."—*Natural Law in the Spiritual World*, p. 300.

EDISON—THE ENGINEER OF THE UNIVERSE.

Chemistry undoubtedly proves the existence of a Supreme Intelligence. No one can study that science, and see the wonderful way in which certain elements combine with the nicety of the most delicate machine ever devised, and not come to the inevitable conclusion that there is a big engineer who is running this universe. After years of watching the processes of nature, I no more doubt the existence of an Intelligence that is running things than I do the existence of myself.—*The (Philadelphia) Press*, July 16, 1899.

EMERSON—GOD'S PERPETUAL PANORAMA.

One might think that the atmosphere was made transparent with this design : to give to man, in the heavenly bodies, the perpetual presence of the sublime. If the stars should appear one night in 1000 years, how men would believe and adore, and preserve for many generations the remembrance of the city of God which had been shown ! But every night come out these envoys of beauty, and light the universe with their admonishing smile. The stars awaken a certain reverence because, though always present, they are inaccessible.—*Nature*, p. 1.

FARRAGUT WRITES TO HIS SON ABOUT GOD.

The same great God who has thus far preserved me will still preside over my destiny. It is our place to submit patiently to His will, and do our duty. Our lives are always in the hands of a Supreme Ruler. Pray to God to give you good understanding and keep you from evil and protect you from harm. . . . I shall go to church to-morrow and try to return suitable thanks for the many blessings bestowed upon me.

FIELD—THE EVERYWHERE-NESS OF GOD.

(H. M. Field at Religious Parliament.) It has been my fortune to travel in many lands, and I have not been in any

part of the world so dark but that I have found some rays of light, some proofs that the God who is our Father has been there, and that the temples which are reared in many religions resound with sincere worship to Him. I have found that "God has not left Himself without witness" in any of the dark climes or religions of this world.

FISKE FINDS INFINITY IN FINITY.

If we would fain learn something of the Infinite, we must not sit idly repeating the formulas of other men and other days, but must gird up our loins anew and diligently explore on every side that finite realm through which still shines the glory of an ever-present God for those who have eyes to see and ears to hear.—*Excursions of an Evolutionist* (Dedicatory page).

FISKE'S PORTRAIT OF THE GREEK GOD.

They (the Greek Christians as represented by Clement of Alexandria, Origen, and Athanasius) regarded Deity as immanent in the universe, and eternally operating through natural laws. In their view, God is not a localizable personality, remote from the world, and acting upon it only by means of occasional portent and prodigy; nor is the world a lifeless machine working after some pre-ordained method, and only feeling the presence of God in so far as he now and then sees fit to interfere. . . . On the contrary, God is the ever-present life of the world; it is through him that all things exist from moment to moment, and the natural sequence of events is a perpetual revelation of the Divine wisdom and goodness.

FOSS VERSUS THE AGNOSTICS' UNKNOWABLE.

The truth of a personal God is the underlying bed-rock of the whole Bible, and the fundamental conception of all religious belief; moreover, it is the great and manifestly-felt need of philosophy and of the human heart. . . . And yet agnostics speak of Him as "the Unknowable," thus going, in their impertinent assumption of universal knowledge, lower than their cousins in ancient Athens, who did erect altars "to

the Unknown God," but who never thought of speaking of Him as "the Unknowable." David has drawn their picture to the life. Far be it from me to speak a single severe word concerning any honest and pained and seeking doubter. But as to these all-knowing and confidently-asserting doubters, I think that David has made their photograph when he says, "The fool hath said in his heart: There is no God," as though only a fool could say it, and he in his heart only. And then he finishes the picture by saying, "They are corrupt; they have done abominable works."—C. D. Foss (Bishop), *General Conference Sermon*, May 20, 1888.

FRANKLIN'S FAITH AS TO FUNDAMENTALS.

I have never doubted the existence of the Deity; that He made the world and governs it by his Providence; that the most acceptable service of God is doing good to man; that our souls are immortal; and that all crime will be punished and virtue rewarded either here or hereafter.—Fisher's *The True Benjamin Franklin*.

GLADDEN'S KNOWLEDGE OF THE UNKNOWN GOD.

The Unknown Cause of the universe is himself a Spirit, whose Word is perfect truth, whose nature is perfect righteousness, whose law is perfect love.—*Burning Questions*, p. 243.

GOETHE'S GOD HIDING BEHIND NATURE.

The persuasion that a great, producing, regulating and conducting Being conceals himself, as it were, behind Nature, to make himself comprehensible to us,—such a conviction forces itself upon every one. . . .

No! such a God my worship may not win
Who lets the world about his finger spin,
A thing extern; my God must rule within,
And whom I own for Father, God, Creator,
Hold nature in himself, himself in nature;
And, in his kindly arms embraced, the whole
Doth live and move by his pervading soul.

GRANT ON SWEARING AND SAYING GRACE.

(Memoirs.) I am not aware of ever having used a profane expletive in my life. . . . (Addressing Chaplain Crane.) Chaplain, if it is agreeable to your views, I should be glad to have you ask a blessing every time we sit down to eat.

GUTHRIE—THE PARENTHOOD OF GOD.

How great that Being who forms every bud on every tree, and every infant in the womb; who feeds each crawling worm with a parent's care, and watches like a mother over the insect that sleeps away the night in the bosom of a flower; who throws open the golden gates of day, and draws around a sleeping world the dusky curtains of the night; who measures out the drops of every shower, the whirling snowflakes, and the sands of every man's eventful life; who determines alike the fall of a sparrow and the fate of a kingdom!

HALL (JOHN)—THE PERSONALITY OF GOD.

There are those who give out the notion that what we call Deity is "the Power that worketh for righteousness." There is being suggested something that sounds like pantheism. There are powers in the world: gravitation, electricity, etc., but one could not look to any one of these as to a friend who could say, "I have loved thee with an everlasting love."—(In Gaston Church, Philadelphia, January 27, 1898.)

HALL (JOHN)—HOW CAN GOD BE KNOWN?

How do we know God? There is an innate knowledge of Him. We are so made as to feel Him, as it were. It is one of the intuitions or first truths of the mind. This knowledge is universal, as proved by history, observation, and Scripture. Conscience works in some way everywhere. Men have everywhere a sense of dependence on some higher Being, and of responsibility to Him.—*Questions of the Day*, p. 77.

HARE CALLS ATHEISM A VACUUM.

There is no being eloquent for atheism. In that exhausted receiver the mind cannot use its wings—the clearest proof that it is out of its element.

HARRIS (GEORGE)—AN ABSENTEE GOD.

The idea of God to which Science may properly object is the idea of a God who stands outside, an absentee God, interfering now and then to repair the machinery.

HEINE BELIEVES IN HIS BOYHOOD'S GOD.

Ah, my child, while I was yet a little boy, while I sate upon my mother's knee, I believed in God the Father, who rules up there in heaven, good and great; who created the beautiful earth and the beautiful men and women thereon; who ordained for the sun, moon and stars their courses.—Heinrich Heine. (See also Heine in Part IV., seq.)

HENSON WILL NOT ARGUE WITH A FOOL.

With an atheist, if there be such, of which I have doubts, I would have no contention; for such a man who, in the midst of such a universe, can turn away from it all and say, in his heart, "There is no God," is simply a poor fool, upon whom all argument would be wasted.—P. S. Henson.

HERSCHEL—GOD AND GRAVITY.

It is but reasonable to regard the force of gravitation as the direct or indirect result of a will or consciousness existing somewhere.

HILLIS—CHRIST'S PICTURE OF GOD.

Christ's thought of God was that of a being clothed with matchless simplicity and beauty. He affirmed that God is man's Father, who made His earthly child in His own image; that man is a miniature of the Divine Being; that what reason and judgment and memory and love are in the small in man, they are in the large in the great God. . . . Christ revealed God as the world's great burden-bearer, full of an exquisite kindness and sympathy; that what He was through thirty-three years, God is through all the ages; that what He was to publican and sinner in Bethlehem, God is for all maimed and wrecked hearts in all worlds; that no human tear falls but that God feels it; that no human blow smites

the suffering heart but that God shrinks and suffers; that with wistful longing He follows the publican and the prodigal, waiting for the hour when He may recover the youth to his integrity, or lead the man grown gray in sin back to his Father's house.—N. D. Hillis, Extract First Brooklyn Sermon, *The N. Y. Observer, The Literary Digest*, Feb. 18, 1899.

HIRSCH (RABBI)—THE GOD OF ALL.

(At Religious Parliament.) The day of national religions is past. The God of the universe speaks to all mankind. He is not the God of Israel alone. . . . God's revelation is continuous, not confined to tables of stone or sacred parchment. He speaks to-day to those that would hear Him.

HODGE—THE IMPOSSIBILITY OF ATHEISM.

Atheism itself is purely negative. It simply denies what Theism asserts. The proof of theism is therefore the refutation of atheism. "Atheist" is a term of reproach. Few men are willing to call themselves or to allow others to call them by that name. Hume, we know, resented it. The question has often been discussed whether atheism is possible. If the question be whether a man can emancipate himself from a conviction that there is a personal Being to whom he is responsible, it must be answered in the negative. . . . The "speculative atheist" lives with the abiding conviction that there is a God to whom he must render an account.—*Sys. Theol.*, I., 240, 241.

HORACE'S ODE TO THE ALL-SUPREME.

Who guides below and rules above,
The great Dispenser and the mighty king;
Than He none greater, next Him none
That can be, is, or was :
Supreme He singly fills the throne.

HUME—THE AUTHOR OF "NATURE'S FRAME."

(Talks while taking evening walk.) No one can look up at that sky without feeling that it must have been put in

order by an intelligent Being. The whole frame of nature bespeaks an intelligent Author.

INGERSOLL NO ATHEIST (FIELD'S LETTER).

(Dr. Field writes :) You do not absolutely deny the existence of a Creative Power, for that would be to assume a knowledge which no human being can possess. This, I must do you the justice to say, you do not affirm.—*The N. Amer. Review*, Aug., 1887, and in *The Evangelist*. (In his Lectures Ingersoll says :) There may be some Being beneath whose wing the universe exists, and whose every thought is a glittering star.

INGERSOLL—WHEN THE ORBS “WERE FASHIONED.”

This world is but a speck in the shining, glittering universe of existence. The telescope, in reading the infinite leaves of the heavens, has ascertained that light travels 192,000 miles per second, and would require millions of years to come from some of the stars to this earth. Yet the beams of those stars mingle in our atmosphere ; so that if those distant orbs were fashioned when this earth began, we must have been whirling in space not 6000, but many millions of years.

JACOBI—THE MOTHERHOOD OF GOD.

Naturally as the new-born draws nourishment from its mother's breast, so the heart of man takes hold on God in surrounding nature.

JOHNSON—THE PASSING OF ATHEISM.

Skepticism no longer says, “There is no God.” Science now joins with Scripture in leaving that bold, arrogant, monstrous assertion to the fool. We have gotten away from open, avowed atheism. Blank and utter denial of God's existence is too much for modern doubt.—Herrick Johnson, *Christianity's Challenge*, p. 5.

KANT VERSUS THE ABYSS OF NOTHING.

Everywhere we see a chain of effects and causes, of ends and means ; and since nothing has come of itself into the

state in which it is, it always thus indicates, farther back, another thing as its cause, which renders necessary exactly the same farther inquiry; so that in such a way the great whole must sink into the abyss of nothing, if we did not admit of something, of itself originally and independently external to this infinite contingent, which maintained it, and, as the cause of its origin, secured its duration.

KANT IS STRUCK BY TWO THINGS.

Amidst all my doubts and speculations, there are two things which always strike me with awe—the starry firmament above me, and the moral law within me.

KENT TELLS US ABOUT THE LAWS.

Human laws labor under great imperfections. They extend to external actions only. They cannot reach the secret crimes which are committed without any witness save the all-seeing eye of that Being whose presence is everywhere, and whose laws reach the hidden recesses of vice, and carry their sanctions to the thoughts and intents of the heart.

KINGSLEY NOTES GOD'S ORTHODOXY.

God's orthodoxy is truth.

KIPLING'S RECESSIONAL (EXTRACT).

God of our fathers, known of old—
 Lord of our far-flung battle-line—
 Beneath whose awful Hand we hold
 Dominion over palm and pine—
 Lord God of Hosts, be with us yet,
 Lest we forget—Lest we forget.

LINCOLN WOULD BE ON GOD'S SIDE.

"I hope, Mr. President, that God is on our side," said a member of a visiting clerical delegation; to which the President replied, "I have not concerned myself about that question;" adding, after the shock of surprise had been well effected, "but I have been very solicitous that we should be on God's side."—Banks, from Abbott, *The Union Gospel News*.

LIVINGSTONE—GOD IN AFRICA.

Dr. Livingstone says that all the newly-discovered tribes in the interior of Africa "have clear ideas of the Supreme God. There is no necessity for telling the most degraded of the people of the existence of God, or of a future state, for these facts are universally admitted."—L. T. Townsend, *The God-Man*, p. 87.

LOCKE—MATHEMATICAL MORALS.

The idea of a Supreme Being, infinite in power, goodness and wisdom, whose workmanship we are, and upon whom we depend; and the idea of ourselves as understanding, rational beings, would, I suppose, if rightly considered, afford such foundations of our duty as might place morality among the sciences capable of demonstration, wherein, by necessary consequences as incontestible as those of mathematics, the measure of right and wrong might be made out.

LORIMER—THE FACE IN THE WATER.

The universality of the idea (of the existence of God) evidently cannot be satisfactorily refuted; and if it is established, it proves that it is intuitive, and its intuitiveness proves that it is the counterpart of reality; just as the reflection of a face in the water is a sufficient evidence that the face is not an illusion.—*Isms*, p. 46.

LORIMER—THE SOUL'S ORIGINAL FURNITURE.

If it (the idea of the existence of God) is interwoven with the mind, if it is part of the soul's original furniture, it is folly to talk of its having been evolved, and equal folly to doubt that it is God's own appointed witness to the truth of His existence.—*Ibid.*, p. 46.

LOWELL—GOD'S UNLIKENESS TO A CANDLE.

O Power, more near my life than life itself . . .
 If sometimes I must hear good men debate
 Of other witness of Thyself than Thou,
 As if there needed any help of ours

To nurse Thy flick'ring life, that else must cease,
 Blown out, as 'twere a candle, by men's breath,
 My soul shall not be taken in their snare,
 To change her inward surety for their doubt
 Muffl'd from sight in formal robes of proof.

—*Poems*, p. 404.

LOWELL TO THE GOD OF OUR FATHERS.

God of our fathers, Thou who wast,
 Art, and shalt be ! when the eye-wise who flout
 Thy secret presence shall be lost
 In the great light that dazzles them to doubt,
 We who believe Life's bases rest
 Beyond the probe of chemic test,
 Still, like our fathers, feel Thee near.

—*Atlantic Monthly*, Dec., 1876.

LUTHARDT—GOD'S ACQUAINTANCES EVERYWHERE.

No people is without a consciousness of God. The negroes of Africa, the wild Indians of America, have all been acquainted with a higher Being. Nations and tribes are capable of sinking to almost animal savageness and stupidity ; but this is a degenerate, not a natural condition ; and even then the notion of a God is not entirely obliterated.—*Fundamental Truths*, p. 41.

MACDONALD IS A PART OF GOD'S ALLNESS.

Thou art the only One, the All in all ;
 Yet when my soul on Thee doth call
 And Thou dost answer out of everywhere,
 I in Thy allness have my perfect share.

MAHOMET'S STORY—THE GODS THAT SET.

(See The Koran.) When Abraham set out on his travels, he was insufficiently acquainted with religious truth. He saw the star of the evening, and he said to his followers, "This is my God !" But the star went down, and Abraham exclaimed, "I care not for any gods that set !" When the moon arose, he said, "This is my God !" But the moon, too, went down. Then the sun arose, and he saluted it as

Divine ; but the wheeling sky carried the king of day behind the flaming pines of the west. And Abraham, in the holy twilight, turning his face toward the assenting azure, said to his people, "I give myself to Him who is . . . the Father of the stars and moon and sun, and who never sets, because He is the Eternal Noon !"

MEYER—GOD LOVE AND MOTHER LOVE.

Never be afraid of God unless you are sinning against Him ; always believe that behind what seems difficult and mysterious there is a heart as true and tender as the heart of the sweetest, gentlest woman that ever pressed her child to her bosom. Nay, all the love in all women's hearts together, compared to the love of His heart, is as a glow-worm's torch compared to the sun at noon-tide.—F. B. Meyer, *The Northfield Year Book*, p. 296.

MEYER—COLLIDING WITH GOD.

When George Stephenson was trying to pass his bill for railways in England, a peer said to him, "Suppose that a cow were to get on the line when one of your new-fangled engines was on the road?" "So much the worse for the cow!" said he. If you get into collision with God, it is so much the worse for you.—F. B. Meyer, *Ibid.*, p. 36.

MILL—THE EXPRESSION "LAW OF NATURE."

The expression "law of nature" is generally employed by scientific men with a sort of tacit reference to the original sense of the word "law," namely: the expression of the will of a superior—the superior, in this instance, being the Ruler of the universe.—J. S. Mill.

MILL—THE REAL RULER OF THE UNIVERSE.

It cannot be questioned that the undoubting belief of the existence of a Being who realizes our own best ideas of perfection, and of our being in the hands of that Being as the Ruler of the universe, gives an increase of power to these feelings (aspirations toward goodness) beyond what they can

receive from reference to a merely ideal conception.—J. S. Mill on "Theism."

MILL'S DENOUNCEMENT OF AGNOSTICISM.

My opinion of this doctrine,—namely, that nothing can be known or understood of moral attributes in a Supreme Being,—in whatever way presented, is that it is simply the most pernicious doctrine now current, and the question which it involves is, beyond all others which now engage speculative minds, the decisive one between good and evil in the Christian world.

MOZOOMDAR—A PAGAN'S PICTURE OF GOD.

(Address at the Parliament of Religions.) God is infinite; what limit is there in His wisdom or His righteousness? All the Scriptures sing of His glory; all the prophets . . . declare His majesty; all the martyrs have reddened the world with their blood, in order that His holiness might be known. God is the one infinite good; . . . the eternal, . . . the inspirer of mankind. . . . Nature is God's abode. He did not create it and leave it to itself, but He lives in every particle of its great structure. . . . Neither in Scripture, nor in nature, nor in prophet, is the Spirit of God realized in His fullness, but in man's soul; and there alone is the purpose of God fully revealed. . . . The Love of God repeats itself century after century in the pious of every race; the Love of Man makes all mankind its kindred.

MÜLLER (MAX)—THE HEAVEN-FATHER.

We have in the Veda the invocations Dyas-pitar, the Greek Zeuspater, the Latin Jupiter; and that means in all three languages what it meant before these three languages were torn asunder,—it means the Heaven-Father.

NAPOLEON ASKS "WHO MADE ALL THAT?"

His (Napoleon's) savans, Bourrienne tells us, in that voyage to Egypt, were one evening busily occupied arguing that there could be no God. They had proved it to their satisfac-

tion, by all manner of logic. Napoleon, looking up into the stars, answers, "Very ingenious, Messieurs; but who made all that?" The atheistic logic runs off from him like water. The great Fact stares him in the face: "Who made all that?"—Carlyle in *Hero Worship*, p. 219.

NEWTON STATES A LITTLE SCHOLIUM.

This most beautiful system of the sun, planets and comets could only proceed from the counsel and dominion of an intelligent and powerful Being. And if the fixed stars are the centres of other like systems, these, being formed by the like wise counsel, must be all subject to the dominion of the One. . . . Atheism is so senseless and odious to mankind that it never had many professors.

NICHOLSON (BISHOP)—PANTHEISM'S PREVALENCE.

No form of religious error is more dominant now than . . . pantheism. This is the identification of God with His universe, and especially with man. The German philosophical spirit has spread extensively through England and this country, saying that God is only a sort of power pervading the universe which awakens to consciousness in man. That is pantheism, and that pervades our literature. Browning's poems are full of it. Tennyson is tinctured with it in some places. It puzzles you to know exactly what he does mean. Carlyle shows a similar tendency.—Bishop Nicholson of the Reformed Episcopal Church, in *The (Philadelphia) Press*, July 10, 1899.

PAINE SAYS THAT NOTHING MADE ITSELF.

I know that I did not make myself, and yet I have an existence. . . . Every man is an evidence to himself that he did not make himself; neither could his father make himself, nor his grandfather, nor any of his race; neither could any tree, plant or animal make itself; and it is the conviction arising from this evidence that carries us on, as it were by necessity, to the belief of a first cause eternally existing, of a nature totally different from any material existence that

we know of, and by the power of which all things exist ; and this first cause man calls God.—T. Paine, *The Age of Reason*, pp. 31, 33.

PAINE—GOD, THE MIGHTY MAKER.

Could a man be placed in a situation and endowed with the power of vision to behold at one view and to contemplate deliberately the structure of the universe, to mark the movements of the several planets, the cause of their varying appearances, the unerring order in which they revolve, even to the remotest comet, their connection and dependence on each other, and to know the system of laws established by their Creator, that governs and regulates the whole, he would then conceive . . . the power, the wisdom, the vastness, the munificence of the Creator. . . . Do we want to contemplate His power? We see it in the immensity of the creation. . . . His wisdom? We see it in the unchangeable order by which the incomprehensible whole is governed. . . . His munificence? We see it in the abundance with which He fills the earth. . . . His mercy? We see it in His not withholding that abundance from even the unthankful. . . . If objects of gratitude and admiration are our desire, do they not present themselves every hour to our eyes? Do we not see a fair creation prepared to receive us the instant that we are born—a world furnished to our hands, that cost us nothing? Is it we that light up the sun, that pour down the rain, and fill the earth with abundance? Whether we sleep or wake, the vast machinery of the universe goes on. Are these things, and the blessings that they indicate in the future, nothing to us?—*Ibid.*, pp. 15, 31, 183.

PAINE—RESPONSIBILITY TO GOD.

Were man impressed as fully and as strongly as he ought to be with the belief in God, his moral life would be regulated by the force of that belief. He would stand in awe of God and of himself, and would not do the thing that could not be concealed from either. . . . The Power that called us into being can, if He please and when He pleases, call us to account for the manner in which we have lived here, and . . .

it is rational to believe that He will. . . . Religion is man's bringing to his Maker the fruits of his heart. . . . The practice of moral truth, or, in other words, a practical imitation of the moral goodness of God, is no other than our acting toward each other as He acts,—benignly toward all, . . . forbearing with each other; for He forbears with all. . . . I believe in the equality of man, and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow-creatures happy. The world is my country, and to do good is my religion. . . . It is the fool only, and not the philosopher or the prudent man, that would live as if there were no God.—*Ibid.*, pp. 6, 60, 179, 180, 182, and elsewhere.

PALEY'S WATCH ARGUMENT, A.D. 1818.

In crossing a heath, suppose . . . that I had found a watch, . . . and it should be inquired how the watch happened to be in that place; I should hardly think to answer . . . that for anything that I knew, the watch might have always been there. . . . For this reason, . . . that when we come to inspect the watch, we perceive . . . that its several parts are framed and put together for a purpose (etc.). Suppose . . . that it possessed the unexpected property of producing . . . another watch like itself. . . . No one can rationally believe that the (former) . . . watch from which the (latter) watch . . . issued was the proper cause of the mechanism. . . . Nor is anything gained by running the difficulty farther back, *i.e.*, by supposing the watch . . . to have been produced from another watch, that from a former, and so on indefinitely. . . . A chain composed of an infinite number of links can no more support itself than a chain composed of a finite number of links. . . . The machine which we are inspecting demonstrates, by its construction, contrivance and design. Contrivance must have had a contriver; design, a designer; whether the machine immediately proceeded from another machine or not. . . . Every indication of contrivance,—manifestation of design,—which exists in the watch, exists in the works of nature (etc., etc.).—*Natural Theology*, or

Evidences of the Existence and Attributes of the Deity, Chapters I., II., III.

PARK—THE FATHER OF ALL SPIRITS.

Every effect is the result of some free will; but many effects within and without us are not produced by a created will; therefore they are produced by an uncreated. . . . On the deep sea, under a venerable oak, in the pure air of the mountain-top, the Christian communes with the Father of spirits. . . . All ethical axioms are the revelations of himself to his children. Their innocent joys are his words of good cheer; their deserved sorrows are his loud rebukes.—Prof. Edwards A. Park, in Old South Church, Boston.

PARKER (THEODORE) PUTS UP THIS PRAYER.

Father, we thank Thee for the daily sun, sending his roseate flush of light across the wintry world. We thank Thee for the moon which scarfs with loveliness the retreating shoulders of the night. We thank Thee for . . . the stars wherewith Thou hast spangled the raiment of darkness, giving beauty to the world when the sun withdraws his light. All this magnificence is but a little sparklet that has fallen from Thy presence, Thou Central Fire and Radiant Light of all! These are but reflections of Thy wisdom, Thy power, and Thy glory!—Theodore Parker.

PENNSYLVANIA LAW ON BLASPHEMY.

If any person shall willfully, premeditatedly and despitefully blaspheme, or speak loosely or profanely of Almighty God, Jesus Christ, the Holy Spirit, or the Scriptures of Truth, such a person, on conviction thereof, shall be sentenced to pay a fine, not exceeding \$100, and undergo an imprisonment, not exceeding three months, or either, at the discretion of the court. (1860.)

PIERSON—GOD'S OUT-DOOR CHURCH.

In Psalm XXIX.—that psalm of nature, where creation is seen as a temple—all nature is God's grand cathedral: The waters are the great organ with its deep diapason, and the

thunders peal forth like the colossal pipes of the pedals; cyclones and whirlwinds are the choir with majestic voices; the lightnings are the electric lamps; giant oaks and cedars are the bowing worshippers; and the psalmist says, "In His temple doth everything shout Glory!"—A. T. Pierson, *The Northfield Year Book*, p. 299.

PIERSON—GOD'S LOCOMOTIVE.

Instead of turning away from the judgment of God as a blemish on His character, we ought to rejoice in it as another aspect of His benevolence. We must have in God the blooming valley full of beautiful flowers and with purling streams of grace, and also the dark-frowning crags of divine judgment, the very intensity of whose shadow implies an intensity of glory, for you never can get shadow without light. . . . Prostrate yourself before an engine, and the very qualities that make it a blessing make it an engine of destruction. God moves on a track of absolute and perfect equity and holiness, and the same qualities that insure that you would be borne forward into the eternal ages if connected with God, make it sure that you would be ground to powder if you place yourself before the wheels of judgment.—*Ibid.*, p. 360.

PLATO—ATHEISM A DISEASE.

Atheism is a disease of the soul before it becomes an error of the understanding.

PLUTARCH—NO TEMPLE, NO TOWN.

Traversing the world, you may find towns without walls, without letters, without kings, without coin, without schools, without theatres; but a town without a temple of prayer, no one ever saw.

POPE'S UNIVERSAL PRAYER (BEGUN).

Father of all, in every age,
In every clime adored
By saint, by savage, and by sage,
Jehovah, Jove, or Lord;
Thou First Great Cause, least understood,

Who all my sense confined
To know but this : that Thou art good,
And I, myself, am blind, etc.

POPE—ATHEISTS AND HYPOCRITES.

An atheist is but a mad ridiculous derider of piety, but a hypocrite makes a sober jest of God and religion; he finds it easier to be on his knee than to rise to a good action.

PRESSENSÉ PICTURES A HELL HERE.

An atheistic and materialistic democracy seems to me a very hell upon earth.

RICHTER'S AWE-INSPIRING APOLOG.

An angel once caught up a man into infinite space, and moved with him from galaxy to galaxy, until the human heart fainted, and called out, "End is there none of the universe of God?" And the constellations answered, "End is there none that we ever heard of." Again the angel flew on with the man past immeasurable architraves and immensity after immensity sown with the rushing worlds; and the human heart fainted again, and cried out, "End is there none of the universe of God?" And the angel answered, "End is there none of the universe of God; lo! also is there no beginning!"

RUSKIN—THE CHILD'S VIEW OF GOD.

Errors of this kind ("naturalisms") . . . arise from the mistaken idea that men can, "by searching . . . find out the Almighty to perfection;" *i.e.*, by reasoning and science can apprehend the nature of the Deity in a more exalted and accurate manner than when in comparative ignorance; whereas, it is clearly necessary that God's way of revealing Himself should be a simple way which all may comprehend. This conception of God, which is the child's, is the only one which can be universal and true. The moment that in our pride we refuse to accept the condescension of the Almighty and desire Him, instead of stooping to hold our hands, to rise before us in His glory—we, hoping that by standing in

a grain of dust or two of human knowledge higher than our fellows, we may behold the Creator as He rises—God takes us at our word: He rises into His own invisible and inconceivable majesty; He goes forth upon the ways which are not our ways, and retires into the thoughts which are not our thoughts; and we are left alone. And presently we say in our vain hearts, "There is no God."—J. Ruskin.

RUSKIN'S GLIMPSE OF GOD'S GEMS.

It is but the outer hem of God's great mantle that our poor stars do gem.—J. Ruskin.

RYAN (ARCHBISHOP) AT RELIGIOUS PARLIAMENT.

I was witness to a remarkable scene. . . . I saw, in their various religious costumes, representatives of all religions on earth. . . . The cardinal opened the congress with prayer. It was at once a prayer and a profession of faith—a universal faith in God. Not a man of all those various religions of the whole world, of every tribe and tongue and people, who did not cry out to God with him: "Our Father who art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done on earth as it is in heaven." Not a man who did not feel his dependence on God's providence for his daily food, hence all prayed as with one voice: "Give us this day our daily bread." Not a man who had not sinned and been sinned against, and hence the chorus: "Forgive us our trespasses as we forgive them that trespass against us." Not a man who did not feel that while he lived he was in danger of sin and its consequent punishment, and hence the closing petition: "Lead us not into temptation, but deliver us from evil. Amen."—Address on Agnosticism and its Causes, in Academy of Music, Philadelphia, December 12, 1894, in Aid of Fund for Monument to the 545 members of Philadelphia Brigade who fell at Antietam.

SAVAGE—FARRAR'S DODO ATHEISTS.

When Archdeacon Farrar was here, he talked about an imaginary being that he called "the atheist." But it is

probable that not one of his hearers ever met an atheist. There is not a thoroughly educated atheist on earth to-day. It is a species as extinct as the dodo.

SAVONAROLA TO THE HIDDEN GOD.

God, who inhabitest light inaccessible—the hidden God, who canst not be seen by the eyes . . . comprehended by the intellect, nor explained by the tongue of man or angel—I seek Thee, though I cannot grasp Thee; I call upon Thee, though I cannot describe Thee. Whatever Thou art, Thou art everywhere. I find no name wherewith to name Thy Majesty. . . . Above all else Thou art merciful. . . . Deep calleth unto deep. The deep of misery calls to the deep of mercy. May the deep of mercy swallow up the deep of misery. Have mercy upon me . . . according to the mercy of God . . . which is infinite.

SAWYER—THE DODO DEISTS.

After existing in Europe two or three centuries, and later in the United States, deism seems to have become, in this country especially, extinct. Deists, like the dodo . . . seem actually to have ceased to propagate their species. In my youth, and even after I entered the ministry, it was not an uncommon event to meet a deist, but I cannot remember seeing one for . . . thirty or forty years. . . . Has the whole tribe died out?—S. J. Sawyer, Universalist, in *The Christian Leader*. See also *The Literary Digest*, November 6, 1897.

SCHOPENHAUER'S OBJECTION TO PANTHEISM.

The chief objection that I have to Pantheism is that it says nothing. To call the world "God" is not to explain it; it is only to enrich our language with a superfluous synonym for "world" . . . However obscure, however loose or confused may be the idea which we connect with the word "God," there are two predicates which are inseparable from it—the highest power and the highest wisdom. . . . It is only Jews, Christians and Mohammedans who give its proper and correct meaning to the word "God."—A. Schopenhauer, *Religion and Other Essays*, pp. 55, 57, 58.

SCOTT—THE HIDEOUS CREED.

I doubt if at all times and in all moods any individual ever adopted that hideous creed (atheism), though some have professed to do so.—Sir Walter Scott's *Private Journal*.

SERGEANT (JUDGE)—COMPETENT WITNESSES.

The test of the competency of a witness on the ground of his religious principles is whether the witness believes in the existence of a God who will punish him if he swears falsely.

SHARSWOOD (JUDGE)—FIRST TRUTHS.

The existence of a Supreme Being—a Spirit, infinite, eternal, omniscient, omnipotent—is a first truth of moral science.

SMITH (GOLDWIN)—HANDIWORK OF INTELLIGENCE.

It seems impossible to imagine that our intelligence, whatever be the mode of its development, is without an intelligent author. Science shows that the universe, so far as it falls within our vision, is pervaded and ruled by a single power which, as its operations reveal themselves to our minds, we cannot help divining to be a mind. Monotheism is, at all events, perfectly consistent with the results of physical science; while with polytheism science has done away. Hence, science and religion—even the most fervent religion—have been able to dwell together in the intellects of Newton and Faraday. . . . Order there could hardly be without an ordering power. . . . It takes, we are told, a period of time longer than man's recorded history for a ray of light to reach the earth from the remotest telescopic star. Yet the starry field swept by the telescope is inconceivably less than that which we must assume to lie beyond. . . . It is inconceivable that we should be the sole denizens of the universe.—*Guesses at the Riddle of Existence*, pp. 228, 229, 239, 248.

SPENSER—GOD'S BEAUTIE AND GOODENESSE.

But we, fraile wights, whose sight cannot sustaine,
The sun's bright beames when he doth on us shine,

But that their points, rebutted back againe,
Are dulled, how can we see with feeble eyne
The glorie of that Majestie Divine
In sight of whom both sun and moone are darke
Comparèd to His least resplendent sparke !
The means therefore which unto us is lent
Him to behold, is on His works to looke
Which He hath made in beautie excellent,
And in the same as in a brasen booke
To read enregistred in every nooke
His goodnesse which His beautie doth declare,
For all that's goode is beautifull and faire.

SPURGEON TRIES TO READ GOD'S THOUGHTS.

The book of Nature is an expression of the thoughts of God. We have God's terrible thoughts in the thunder and lightning; God's loving thoughts in the sunshine and the breeze; God's bounteous, prudent, careful thoughts in the waving harvest. We have God's brilliant thoughts beheld from mountain top and valley, and God's sweet and pleasant thoughts of beauty in the little flowers.

STANLEY (DEAN)—WESTMINSTER DEFINITION.

There was a story once told to me by an American Presbyterian minister in the Jerusalem Chamber at Westminster Abbey, that the Westminster divines, when they were drawing up The Confession of Faith and came to the question of making a definition of the Supreme Being, found the difficulty so overwhelming that they proposed to have a special prayer for light. The youngest minister was to undertake the office. It was, according to English tradition, Calamy; according to Scotch, Gillespie. He rose, and began by an impassioned and elaborate invocation of the Almighty, which he had hardly uttered when the whole assembly broke out into the exclamation: "This shall be our definition!" The definition may be read in the third article of the Westminster Confession.—Spoken at the Church of the Holy Trinity, New York, November 3, 1878.

STOCKDALE SAYS THAT GOD SUFFERS.

Philosophy, analogy and revelation proclaim that the greatest sufferer in the universe is the Father of us all. . . . Where there is life, there is capacity for pain. . . . God could not impart what He does not possess. . . . The capacity to suffer is universal because it is the profoundest trait in the Divine nature. . . . No part of the Divine nature can be inactive. We are not willing to charge God with the most selfish trait known to an intelligent mind, viz., to refuse activity to one's nature because its working would hurt. As well might we expect a mother to cease loving a child because he will grieve and wound her. . . . Ascent in the scale of being means added capacity to suffer. . . . How can one follow the Master in His humiliation, see Him weep over the sinful city, watch His agony in the garden, hear His cry on the cross, remembering that He is the brightness of His Father's glory and the image of His person—not in form, but in disposition—and yet doubt that God suffers? Immanuel is a man of sorrows, etc. If God does not suffer, Jesus is not his representative. . . . We believe Christ to be the highest possible revelation of God; yet the most pathetic picture, the most sorrowful life, is the life of the God-man. The most beautiful picture of God that we have is a picture of the most loving, most suffering Divine-human Being that the world will ever see.—F. B. Stockdale in *The Methodist Review*, January, 1899.

STORY'S CHARGE TO BOSTON GRAND JURY.

We believe in the Christian religion. It declares our accountability to God for all our actions, and holds out to us a future state of rewards and punishments as the sanction by which our conduct is to be regulated.

SWING—ATHEISM IS SOUL PARALYSIS.

The world has always been free to suppose that such seasons as day and night, and spring and summer, such creatures as the nightingale and man, such a star as the sun, all came from mud and water and fire mingling of their own

accord ; but the world has had no wide use for such conclusions. Of its own free choice it has avoided atheism, and has never made up anywhere a civilization without discarding the idea. . . . The human race, being at perfect liberty to espouse atheism, has always repudiated it as the paralysis of the soul.

TAYLOR (JEREMY)—CREATION OF AN OYSTER.

What could be more foolish than to think that all this rare fabric of heaven and earth could come by chance, when all the skill of art is not able to make an oyster.

TAYLOR (W. R.)—DISCORDING WITH DEITY.

Inasmuch as God made the universe, and made it to harmonize with His own nature and will, it is difficult to see how a soul that is not *en rapport* with Him can escape being out of joint with the universe. Each point of difference with the Divine Will which pervades the universe must be a point of friction and heat.—Ext. Sermon.

TENNYSON—GOD'S LITTLE WALL-FLOWER.

Flower in the crannied wall,
I pluck you out of the crannies ;
Hold you there, root and all, in my hand,
Little flower ; but if I could understand
What you are—root and all, and all in all—
I should know what God and man is.

THOMPSON—THE UNIVERSAL SOUL.

Hail, Source of all being ! Universal Soul
Of heaven and earth ! Essential Presence, hail !
To Thee I bend the knee ; to Thee my thoughts
Continual climb—who with a Master hand
Hast the great whole into perfection touched.

—Samuel Thompson.

TOWNSEND—GOD'S INDELIBLE SIGNATURE.

God has stamped His indelible signature upon all human hearts, which no degradation can efface. . . . It would seem that every human soul is more or less "afire with God."

As these truths come to us they are therefore common property, "floating ideas," "elder truths," in Adam's heart and in all men's hearts; handed on from hand to hand through migrations, explorations and otherwise; unifying us with all past saints and sages, and with God; most likely they are the voice of God resounding through the ages.—*God-Man*, pp. 92, 93, 143.

TRENCH—GOD'S HIEROGLYPHICS.

The world of nature is throughout a witness for the world of spirit, proceeding from the same root, and being constituted for this very end. The characters of nature which everywhere meet the eye are not a common but a sacred writing—they are the hieroglyphics of God.

TRUMBULL—PROVING GOD'S EXISTENCE.

The Bible does not attempt to prove God's existence. Its first verse sets out with a story that God *did*, not with an argument to show that God *is*. . . . None of the old patriarchs or prophets or preachers of righteousness, of whom the Bible tells, attempted to prove God's existence. . . . The only reference in all the Bible to the idea . . . is where Paul speaks incidentally of the needlessness of such an attempt. He says that even the heathen know that there is a God—know it from the works of nature—"so that they are without excuse" if they refuse to acknowledge and worship God.—H. C. Trumbull, in *The Sunday-School Times*.

VOLTAIRE SAYS BEWARE OF ATHEISTS.

I would not wish to come in the way of an atheistical prince whose interest it should be to have me pounded in a mortar; I am quite sure that I should be so pounded. Were I a sovereign, I would not have to do with atheistical courtiers whose interest it was to poison me; I should be under the necessity of taking an antidote every day. It is, then, absolutely necessary for princes and people that the idea of a Supreme Being, creating, governing, rewarding and punishing, be engraven on their minds.

VOLTAIRE'S DEATHBED PRAYER, ETC.

O God, whom all things proclaim! O God, who knowest me! Hear the last words that my lips pronounce. If I have deceived myself, it has been through searching for Thy laws. My heart may have wandered, but it was full of Thee.—See *Aspirations of the World*, by Lydia Maria Child, p. 89.

On Voltaire's tomb is this inscription :

HE COMBATTED
THE ATHEISTS.

WALLACE'S FAVORITE QUOTATION.

God of the granite and the rose !
Soul of the sparrow and the bee !
The mighty tide of being flows
Through countless channels, Lord, from Thee.
It leaps to life in grass and flowers,
Through every grade of being runs ;
While from creation's radiant towers
Its glory flames in stars and suns.

WASHINGTON BOWS TO AN ALMIGHTY PRESIDENT.

(In his first Inaugural Address.) It would be peculiarly improper to omit, in this first official act, my fervent supplications to that Almighty Being who rules over the universe, who presides in the councils of nations, and whose providential aids can supply every human defect, that His benediction may consecrate, to the liberties and happiness of the people of the United States, a government instituted by themselves for these essential purposes, and may enable every instrument employed in its administration to execute with success the functions allotted to his charge. In tendering this homage to the Great Author of every public and private good, I assure myself that it expresses your sentiments not less than my own, nor those of my fellow-citizens at large less than either. No people can be bound to acknowledge and adore the Invisible Hand, which conducts the affairs of men, more than those of the United States. Every step by which they have advanced to the character of an independent nation

seems to have been distinguished by some token of Providential agency.—Richardson's *Messages and Papers of the Presidents*, Vol. I., p. 52.

WHITTIER INTERVIEWS STAR-GAZERS.

Was not my spirit born to shine
 Where yonder stars and suns are glowing—
 To breathe with them the light divine
 From God's own holy altar flowing?
 To be, indeed, whate'er the soul
 In dreams hath thirsted for so long—
 A part of heaven's glorious whole
 Of loveliness and song? . . .
 O watchers of the stars of night,
 Who breathe their fires as we do air!
 Suns, thunders, stars, and rays of light!
 O say, is He, the Eternal, there?
 Bend there, around His awful throne
 The seraph's glance, the angel's knee?
 Or are thy inmost depths His own,
 O wild and mighty sea?
 —Hymn from the French of Lamartine.

WISE (RABBI)—THE GOD OF MOSES.

The God of whom Moses taught is the God in whom are all things, as all the objects of a man's tender love are in his heart. This is not a God fabricated by man.

YOUNG'S TWO LITTLE NIGHT THOUGHTS.

One sun by day; by night ten thousand shine,
 And light us deep into the Deity;
 How boundless in magnificence and might!
 O, what a confluence of ethereal fires
 From urns unnumber'd, down the steep of heav'n
 Streams to a point, and centers in my sight!
 By night an atheist half believes in a God.

PART II. CREATION.

ABBOTT'S EVOLUTIONAL THEOLOOY.

I acknowledge myself a radical evolutionist—it is hardly necessary to say a theistic evolutionist. . . . The doctrine of evolution, in its radical form, is the doctrine that all God's processes are processes of growth, not processes of manufacture. There never was a time when the world was done; it is not done to-day; it is in the making. Man is an animal, and has ascended from the lower animals, but he is something immeasurably more than an animal. The evolutionist believes that the race has grown, as the individual grows, into the knowledge of God and His righteousness.—Lyman Abbott in *The Theology of an Evolutionist*.

ADAMS ON THE GENESIS OF DARWINISM.

On the 24th of November, 1859, Mr. Charles Darwin's book on "Origin of Species" issued from the press. The edition consisted of 1250 copies, and all the copies were sold the first day. Before the end of the same year a second edition of 3000 copies was published. It may therefore be said that the new era in philosophy began about the year 1860, or a little more than a quarter of a century ago. And I venture the prediction that within a quarter of a century the theory of evolution will occupy the same place in the material philosophy of the world that the law of gravitation has had for the past century and a half.—Myron Adams, *The Continuous Creation*, pp. 1-7.

AGASSIZ VERSUS MATERIALISM.

I know those who hold it to be very unscientific to believe that *thinking* is not something inherent in matter. I shall

not be prevented, by any such pretensions of a false philosophy, from expressing my conviction that as long as it cannot be shown that matter or physical forces do actually reason, I shall consider any manifestation of thought as an evidence of the existence of a thinking being, as the author of such thought, and shall look upon an intelligent and intelligible connection between the facts of nature as direct proof of the existence of a thinking God. All these facts in their natural connection proclaim aloud the one God, whom man may know, adore and love; and natural history must in good time become the analysis of the thoughts of the Creator of the universe, as manifested in the animal and vegetable kingdoms.—*Contributions, etc.*, I., p. 135.

AGASSIZ ON CHASING A PHANTOM.

I wish to enter my protest against the transmutation theory. . . . It is my belief that naturalists are chasing a phantom in their search after some material gradation among created beings by which the whole animal kingdom may have been derived by successive development from a single germ or from a few germs. The development assertion does not bear serious examination. It is not true that all the earlier animals were simpler than the later. On the contrary, many of the lower animals were introduced under more highly organized forms than they have ever shown since and have dwindled afterward. Animals that should be ancestors, if simplicity of structure is to characterize the first-born, are known to be of later origin; the more complicated forms have frequently appeared first, and the simpler ones later, and this in hundreds of instances.

ANDERSEN (HANS C.)—HUNTING FOR EDEN.

Once upon a time there was a king's son; nobody had so many and such beautiful books as he. In these, all that had ever happened in the world he could read and see depicted in splendid engravings. Of every people and of every land he could get information, but as to where the Garden of

Eden was, not a word was to be found therein; and this, just this it was, on which he meditated most of all.

ANON.—ON AN ANTHROPOID ANCESTRY.

The most advanced thinker of our time takes an enlightened pride in his grandfather, the monkey, and when he has sunk his pedigree as man, and adopted as his family tree a procession of baboons, superior enlightenment radiates from his very person, and his place of honor is fixed in the illuminated brotherhood.

ANON.—ON THE PASSING OF THE MUD FAD.

The development theory which would exalt mud into man and dust into Deity has long since been ridiculed into merited oblivion.

ARGYLE—THE HYPOTHESES'S PROOFLESSNESS.

The hypotheses of development, of which Darwin's theory is only a new and special version, are indeed destitute of proof; and in the form which they have as yet assumed, it may justly be said that they involve such violations of or departures from all that we know of the existing order of things, as to deprive them of all scientific basis.—(The Duke of Argyle.)

ARGYLE—A FORCE BEHIND FORCES.

Organization is not the cause of life, but *vice versa*, life being a force which precedes organization, and fashions it and builds it up. . . . Look at the shells of the animals called Foraminifera. . . . No forms in nature are more exquisite; yet they are the work of animals which are mere blobs of jelly, without parts, without organs, absolutely without visible structure of any kind. In this jelly, nevertheless, there works a vital force capable of building up an organism of the most complicated and perfect symmetry. . . . All kinds of force are but forms, manifestations of some one central force issuing from one Fountain Head of power.

BACON'S CHAIN OF SECOND CAUSES. (1612.)

While the mind of man looketh upon second causes scattered, it may sometimes rest in them, and go no further; but when it beholdeth the chain of them, confederate and linked together, it must needs fly to Providence and Deity.—*Essays*, Chapter xvi., p. 106.

BEECHER—EVOLUTION NOT REVOLUTION.

A vague notion exists that Science is infidel, and that evolution in particular is revolutionary of the doctrines of the church. The theory of the evolution of the human race from an inferior race, not proved and yet provable, throws light upon many obscure points of doctrine and of theology that have most sadly needed light and solution.—Sermon, "*The Two Revelations*."

BEECHER'S EULOGY OF SPENCER.

The ablest thinker of them all, and the ablest man that has appeared for centuries, Herbert Spencer, seems to have passed the winter solstice, and to be in a dawning spring and summer. Should his life be spared, I should not wonder at finding him the ablest defender of the essential elements of a rightly interpreted Christianity that has arisen. Not that I regard every part of his system with like favor, not that I should regard every station which he has established, and every position which he maintains, as true and safe. Not that. And yet, when by and by the bounds of knowledge are widened, and the interior more perfectly surveyed and settled, I think that Herbert Spencer will be found to have given to the world more truth in one lifetime than any other man that has lived in the schools of philosophy in the world.—*Evolution and Religion*, p. 126.

BEECHER'S JOHN THE BAPTISTS.

They (orthodoxists) think that the Goths and Vandals are upon us in the shape of Huxley and Spencer and Tyndall. These men are in the hand of God, and, though they know it

not, they are evangelizers, John the Baptists, clearing the path for the Messiah, who is to bring in a more glorious development of the nature of God to men; and yet thousands of persons are up in arms against them.—Sermon, "The True Test."—*The Christian Union*, September, 19, 1877.

BEECHER'S LIST OF CHRISTIAN EVOLUTIONISTS.

Dana, Le Conte, McCosh, Asa Gray, Mivart, the Duke of Argyle, the Bishop of London, *et al.*

BETHUNE ON BEING AN INFIDEL.

God forbid that I should for a moment hold true science to be in a quarrel with religion; that can never be. The God who made nature wrote the Bible; and I am not prepared to be an infidel as regards the one any more than the other.

BICKERSTETH SEES GOD MOLDING ADAM'S BODY.

He took some handfuls of dust and molded it
 Within His plastic hands, until it grew
 Into an image like His own, like ours,
 Of perfect symmetry, divinely fair
 But lifeless, till He stooped and breathed therein
 The breath of life, and by His Spirit infused
 A spirit endowed with immortality.

BOARDMAN DESCRIBES THE MAKING OF EVE.

I believe that this record of the genesis of woman is a Divine parable. Of course God could have performed on Adam a surgical operation, administering to him an anæsthetic. Nevertheless, I cannot help feeling that to take the story thus literally is . . . to degrade a solemn, profound parable into a grotesque, ridiculous affair, worthy to take its place . . . with . . . heathen legends, *e.g.*, the birth of . . . Athena from the . . . brow of Zeus. . . . No, . . . the story is a Divine parable. . . . Wearied with . . . naming the animal creation, he (Adam) . . . falls into a profound slumber. It is the golden hour for Divine instruction; for it is in . . . visions . . . that God openeth their (men's) ear, and sealeth up their instruction. Wrapped in his deep slumber,

Eden's dreamer beholds the vision of his second self. He sees his Maker taking . . . out . . . one of his ribs, forming it into a woman, and presenting her in all her . . . beauty to him. . . . Nor is it altogether a dream. Awaking, . . . he beholds still standing by him the fair, blissful vision.—Geo. Dana Boardman, *The Creative Week*, 222 ff.

BOARDMAN ON THE HYPOTHESISTS' SHIBBOLETH.

Evolutionists use their shibboleth—"evolution"—very hazily, confounding it with transmutation, which is an utterly different thing. Evolution—if we use the word intelligently, not playing fast and loose with it—means unrolling. But you cannot unroll what has not been inrolled; you cannot evolve what has not been involved.—*Ibid.*, p. 160.

BROWNING (MRS.) ON THE CLAY-EATERS.

For everywhere

We're too materialistic, eating clay
 (Like men of the West) instead of Adam's corn
 And Noah's wine; clay by handfuls, clay in lumps,
 Until we're filled up to the throat with clay,
 And grow the grimy color of the ground
 On which we're feeding. Aye, Materialist
 The age's name is, God Himself with some
 Is apprehended as the bare result
 Of what His hand materially has made.

BRYANT ON SCIENCE AND RELIGION.

There is an attempt to make science, or a knowledge of the laws of the material universe, an ally of the school that denies a separate spiritual existence, etc.; in short, to borrow of science weapons to be used against Christianity. The friends of religion, therefore, confident that one truth never contradicts another, are doing wisely when they seek to accustom the people to think and weigh evidence, as well as to believe.—Wm. Cullen Bryant to Bishop Vincent concerning C. L. S. C.

BURR ON A THOROUGHGOING-FOE.

Founded by —, claimed by —, supported by —, used exclusively in the interest of Atheism; suppressing every jot of evidence of the Divine existence, and so making a positive rational faith in God impossible; the doctrine of evolution may well be set down as not only a foe to Theism, but a foe of the most thoroughgoing sort.—E. F. Burr, *Pater Mundi*.

BUSH'S EXEGESIS OF GENESIS II., 7.

We are not to suppose that any such process was actually performed by him as breathing into the nostrils of the inanimate clay which he had molded into the human form. This is evidently spoken after the manner of men; and we are merely to understand by it a special act of Omnipotence imparting the power of breathing or respiration to the animal fabric that he had formed, in consequence of which it became quickened and converted into "a living soul," *i.e.*, a living and sentient creature.

BUTLER'S DARWINISM BEFORE DARWIN.

Suppose that it were implied in the natural immortality of brutes that they must arrive at great attainments, and become rational and moral agents; this would be no difficulty, since we know not what latent powers and capacities they may be endowed with. If pride causes us to deem it an indignity that our race should have proceeded by propagation from an ascending scale of inferior organism, why should it be a more repulsive idea to have sprung immediately from something less than man in brain and body, than to have been fashioned, according to the expression in Genesis, "out of the dust of the ground"?—Bishop Butler.

CARLYLE SIZES UP THE DARWINS.

A good sort of man is this Darwin, and well meaning, but with very little intellect. I have known three generations of Darwins,—grandfather, father and son—atheists all.

CARLYLE ON DARWIN'S CLAM-SHELL.

The brother of the famous naturalist, a quiet man who lives not far from here, told me that among his grandfather's effects he found a seal engraven with this legend : "Omnia ex conchis" (" Everything from a clam-shell.")

CARLYLE ON DARWIN'S MONKEY ENGLISHMEN.

I saw the naturalist not many months ago ; I told him that I had read his "Origin of Species," and other books, and that he had by no means satisfied me that men were descended from monkeys, but that he had gone far toward persuading me that he and his so-called scientific brethren had brought the present generation of Englishmen very near to monkeys.

CARLYLE ON A PURBLIND GENERATION.

So-called literary and scientific classes in England now proudly give themselves to protoplasm, origin of species, and the like, to prove that God did not build the universe. Ah! it is a sad and terrible thing to see nigh a whole generation of men and women, professing to be cultivated, looking around in a purblind fashion, and finding no God in this universe. I suppose that it is a reaction from the reign of cant and hollow pretense.

CARLYLE ON THE GOSPEL OF DIRT.

And this is what we have got ; all things from frog-spawn ; the gospel of dirt is the order of the day. The older I grow, and I now stand on the brink of eternity, the more comes back to me the sentence in the Catechism, which I learned when a child : "What is the great end of man ? To glorify God, and enjoy Him forever." No gospel of dirt, teaching that men have descended from frogs, through monkeys, can ever set that aside.—*New York Tribune*, November 4, 1876. Extract from conversation with Carlyle, quoted in *London Times*.

CARUS VERSUS SPENCER'S ARROGANCE.

Mr. Spencer's agnosticism is not a mere suspense of judgment, but an emphatic declaration that the mystery of life is utterly incomprehensible. This high-handed way of condemning the very attempt at solving a problem on the plea that it is insolvable is the agnosticism to which I object. . . . I know that Mr. Spencer is commonly regarded as the most liberal, progressive, and most scientific philosopher, but I cannot help thinking that he is not. . . . How does Mr. Spencer know that the main problem of biology, the question as to the origin of organized life, lies beyond the ken of human knowledge? . . . Whatever admiration we may have for Mr. Spencer personally, for his noble intentions, his studious habits, his industrious collection of interesting materials, etc., we must not be blind to the truth that his philosophy is wrong at the roots.—Paul Carus, Editor of *The Monist*.

CHALMERS ON THE AGE OF THE EARTH.

There is a prejudice against the speculations of the geologist, which I am anxious to remove. It has been said that they nurture infidel propensities. It has been alleged that geology, by referring the origin of the globe to a higher antiquity than has been assigned to it by Moses, undermines our faith in the inspiration of the Bible. This is a false alarm. The writings of Moses do not fix the antiquity of the globe.

CHRISTLIEB ON THE GOSPEL OF THE FLESH.

We need not delay to prove that this gospel of the flesh (materialism) is diametrically opposed to the Holy Scriptures, which . . . bid man, as the spiritual image of God, approach his Creator in the way of sanctification and subjection of the flesh to the spirit; which . . . so often warn us against any deification of the creature, . . . against those "whose god is their belly."—Ah! is it not a grievous and shameful thing that one should have to *prove* to men that they are something better than beasts?—*Modern Doubt and Christian Belief*, p. 147.

CLARK (D. W.) NAMES THREE "MATERIALISTS."

There is a class of men who conceal their materialism in the mystical formulas of some development theory which stealthily but studiously excludes a first cause in the creation of man, and also the higher elements of soul from his nature. Like infidels, in all ages, they assume to be *par excellence* the men of science, of facts, of reason, of intelligence. Of this class are Darwin, Morell, Huxley, and their minor followers.

CLIFFORD'S ADAM 100,000,000 YEARS BACK.

Physical evidence proves a beginning to the present state of the earth. . . . We know, with great probability, of the beginning of the habitability of the earth—about 100,000,000 or 200,000,000 years back.—W. K. Clifford's *Lectures and Essays*, pp. 156, 428.

CLIFFORD'S CAUTION AS TO TEACHING CHILDREN.

In what form shall we have the doctrine of evolution taught to our children? Certainly not as a dogma to be accepted on the authority of the teacher—evidence for which may be forthcoming afterward. . . . In regard to the teaching, in schools, of abstract and general conclusions derived from this branch of science still so imperfect, so much in the air, it seems to me that Virchow has spoken with much practical wisdom. The principle laid down by Virchow is: We ought not to teach to little children, as a known fact, that which is not a known fact.—*Ibid.*, pp. 424, 435, 442.

COLERIDGE—"WE ARE NOT BEASTS."

Either we have an immortal soul or we have not. If we have not, we are beasts; the first and wisest of beasts, it may be, but still true beasts. We shall differ only in degree, and not in kind; just as the elephant differs from the slug. But by the concession of all the materialists of all the schools, or almost all, we are not of the same kind as beasts; and this also we may say from our own consciousness. Therefore, methinks it must be the possession of the soul within us

that makes the difference. . . . If man is not rising upward to be an angel, depend upon it he is sinking downward to be a devil. He cannot stop at the beast. The most savage men are not beasts; they are worse, a great deal worse.

COLFELT ON SCIENCE AND THEOLOGY.

Our century closes with the partisans of science and theology showing a disposition to abate arrogance on both sides and come into closer sympathy. They are beginning to recognize that where science and religion meet, they are one and indivisible—that whatever enlarges our ideas of nature expands our ideas of God; whatever gives deeper insight into the nature of God gives deeper insight into the universe which He has made. Bad theology, therefore, is also bad science, and good science must always be good theology.—*The Oxford Journal*, November, 1897.

COOK'S INVESTIGATION OF SPENCER'S STATUS.

You are sitting . . . in Edinburgh, with . . . learned men . . . at dinner, and one of them affirms that Herbert Spencer cannot read German. You . . . turn to Prof. Calderwood, and inquire, "Is it true?" "I have always understood it to be the truth." You ask the whole company, and find that not a man doubts the statement. Agnosticism, as represented by Spencer, has a very poor following north of the Tweed. You are in the study of Lionel Beale, . . . in London, . . . Spencer's home, and he says, "That man's books contain so much false physiology that they will not be read ten years after his death, except as literary curiosities." And . . . Beale is supposed to know something of physiology. You are . . . in Germany, and you find that . . . Spencer is regarded as a bright man, indeed, but by no means as a leader of modern philosophical thought. In short, as compared with Hermann Lotze, you hear . . . Spencer called a charlatan . . . Spencer is not spoken of with profound intellectual respect in the circles of the most advanced thought in Scotland, Germany, and England.—*Occident*, pp. 36, 37, 38.

COOK SCORES HUXLEY AND TYNDALL.

Take Huxley and Tyndall, neither of whom had a university education. They are great observers; probably no men are greater; but from lack of a fit, large, roundabout, university training their sympathies with philosophical and ethical themes, in spite of their German studies, are not wide nor deep. If you measure them on the side of the most important philosophical topics, it will be found that their training is painfully incomplete.—Lecture on "*Professorships on the Relations of Religion to Science*."

COOK'S GOOD WORD FOR DARWIN.

I do not call Darwin an atheist. . . . There cannot be a law without a being who wills; for law is only the method of operation of a will. That is Darwin, if you please. That is not Haeckel nor Huxley, but it is Darwin, and 95 out of 100 of all the foremost men of physical science.—*Biol.*, p. 133; *Transcen.*, p. 125.

CURTIS PICTURES THE MODERN NATURALIST.

The modern naturalist supposes the human mind to have become what it is by the action of organized matter beginning at the lowest point of animal life, and going through successive gradations of animal structure, until habits are formed which become instincts, and instincts are gradually developed into mind. . . . The material out of which it is constructed is all of the earth, earthy.—George Ticknor Curtis.

CURTIS ON EVOLUTION WITHOUT CONTINUITY.

The doctrine of evolution is incompatible with the existence of the soul after the brain has ceased to act. The intellect can have no existence after the brain has perished, any more than there can be digestion of food after the stomach has been destroyed.—George Ticknor Curtis, *Creation or Evolution*, p. 14.

CURTIS WANTS PROOFS, NOT PROMISES.

We are (expected) to give up our belief that God made man in His own image, because we expect to discover proof that He formed some lowly-organized creature, and then sat as a spectator of the struggle for existence, through which another and then another higher form of being should be evolved, until the body and mind should grow out of the successive development of organic structure! Darwin tells us himself frankly that "the early progenitor of the whole Simian stock, including man (*Descent of Man*, p. 155), is an undiscovered animal, which may not have been identical with, or may not even have closely resembled, any existing ape or monkey."—*Ibid.*, pp. 102, 195.

CURTIS WOULD ACCOUNT FOR DARWIN'S GRUB.

Darwin supposes some one very low form of organic life, an aquatic grub, and out of it he evolves all other animal organisms, by the process of natural and sexual selection through successive generations, ending in man. This hypothesis leaves the original organism to be accounted for, and though Mr. Darwin does not expressly assert that . . . the Creator . . . fashioned the first organism, he leaves it to be implied.

CURTIS ON SPENCER'S DOCTRINE.

One philosopher (Spencer) carries the doctrine of evolution much further (than Darwin does), and, if I rightly understand him, rejects any act of creation, even of the . . . simplest type of animal existence. . . . Mr. Spencer . . . does not admit of any primal organism as the origin of the whole series of animals. . . . Mr. Spencer's philosophy leads to the conclusion that there is no God, or no such God as the hypothesis of special creations, . . . or . . . of evolution . . . calls for. . . . As to the Spencerian doctrine, I do not see that the idea of a creating Power comes in anywhere, . . . at the commencement of a series, . . . or at any point. . . . Mr. Spencer is allowed to be one of the leading minds of this age. . . . Mr. Spencer explicitly denies the absolute com-

mencement of organic life on the globe . . . for he says (*Biol.*, I., 482), "The affirmation of universal evolution is in itself a negation of an absolute commencement of anything."—*Creation or Evolution*, pp. 7, 8, 139, 225, 349.

CURTIS SEEKS A PERSONAL GOD IN IT.

He (Mr. Spencer) maintains . . . that we . . . can know nothing of a personal God. He negatives the existence of God as a Being capable of giving . . . moral instructions to man. According to that philosophy, there is nothing in the universe but an Omnipotent Power which underlies all manifestations. To ascribe personality to that Power is a relic of the primitive beliefs of barbarians, and it is rapidly dying out of the conceptions of educated men.—*Ibid.*, pp. 433, 452 ff.

CURTIS SEEKS PERSONAL IMMORTALITY IN IT.

I do not understand Mr. Spencer's philosophy as including . . . any . . . existence of the mind after death. He says, "The one thing permanent is the Unknowable Reality hidden under all these changing shapes." (*Prin. Psychol.*, II., 503.) . . . He . . . endeavors to disprove the existence of the mind . . . as a spiritual entity, capable of surviving the body. I have seen an ingenious hypothesis, etc. (*e. g.*): "Having spent . . . æons in forming man, by the . . . process of evolution, God will not suffer man to fall back into elemental flames, and be consumed by the further operation of physical laws, but will transfer him into the dominion of the spiritual laws that are held in reserve for his salvation." . . . What or who is it that God is supposed to have spent æons in creating by evolution? If we contemplate a single specimen of the human race, we find a bodily organism endowed with life like that of other animals, and acted upon by physical laws throughout . . . its existence, etc.—*Ibid.*, pp. 416, 457, 543.

CUYLER GLAD AND SAD AS TO DRUMMOND.

When I met Drummond in Edinburgh (in 1885) I said to him, "I hope that your scientific pursuits will not draw you

away from your simple, earnest, orthodox faith." He replied, "Don't be afraid; I am too busy trying to save young men, and the only way to do that is to bring them to Christ." Nobly said; and I sincerely lament that he was ever diverted from that glorious work to write a scientific treatise on "The Ascent of Man."

CUYLER ON KNOWNOTHINGISM'S DONOTHINGISM.

Agnosticism never won a victory, never slew a sin, never healed a heartache, never produced a ray of sunshine, never saved a soul.

DANA'S LAST WORD ON TRANSMUTATION.

The evolution of the system of life went forward through the derivation of species from species, according to natural methods, . . . and with few occasions for supernatural intervention. The method of evolution admitted of abrupt transitions between species; but for . . . man . . . there was required a special act of a Being above Nature, whose Supreme Will is not only the source of natural law, but is the working-force of Nature.—*Geol.*, pp. 603, 604. Repeated and emphasized in *Amer. Jour. Sci.*, etc., October, 1876.

DANA AGREES WITH GLADSTONE.

I agree in all essential points with Mr. Gladstone, and believe that the first chapters of Genesis and Science are in accord.—Yours, etc., James D. Dana. (Letter to Dr. Sutherland, dated New Haven, April 16, 1886.)

DARWIN'S PROFESSION OF DARWINISM.

The birth both of the species and of the individual are equally parts of that grand sequence of events which our minds refuse to accept as the result of blind chance. To my mind it accords better with what we know of the laws impressed on matter by the Creator that the production of the past inhabitants of the world should have been due to secondary causes like those determining the birth of the individual. . . . There is a grandeur in this view of life, with its several

powers having been breathed by the Creator into a few forms or into one; and that while this planet has gone cycling on, according to fixed laws of gravity, from so simple a beginning, endless forms most beautiful and most wonderful have been and are being evolved.

DARWIN ANTICIPATES CRITICISM.

I am aware that the conclusions arrived at in this work (*The Descent of Man*) will be denounced by some as highly irreligious, but he who denounces them is bound to show why it is more irreligious to explain the origin of man as a distinct species from a lower form, through the laws of variation and natural selection, than to explain the birth of the individual through the laws of reproduction. He who has seen a savage . . . will not feel much shame if forced to acknowledge that the blood of some more humble creature flows in his veins. I would as soon be descended from a heroic little monkey who exposed himself to great danger . . . to save the life of his keeper, as from a savage who delights to torture his enemies, offers bloody sacrifices, practices infanticide, etc. Man may be excused for feeling some degree of pride at having risen . . . to the very summit of the organic scale; and the fact of his having so risen, instead of being aboriginally placed there, may give him hope for a still higher destiny in the distant future.

DARWIN'S CANDID CONFESSION.

I now admit that in the earlier editions of my *Origin of Species* I have attributed too much to the action of natural selection or the survival of the fittest. I had not formerly sufficiently considered the existence of many structures which appear to be . . . neither beneficial nor injurious; and this I believe to be one of the greatest oversights as yet detected in my works. . . . To suppose that the eye, with all its contrivances for adjusting the focus to different distances, could have been formed by natural selection, seems, I freely confess, absurd in the highest degree. . . . The most eminent paleontologists, Cuyler, Agassiz, *et al.*, and all our great geolo-

gists, Lovell, Murchison, *et al.*, have maintained the immutability of species.

DARWIN ON GOD AND IMMORTALITY.

I have never been an atheist, in the sense of denying the existence of God. . . . The question whether there exists a Creator has been answered in the affirmative by some of the best intellects that have ever existed. . . . An omniscient Creator must have foreseen every consequence which results from the law imposed by Him. . . . An omnipotent and omniscient Creator ordains everything and foresees everything. (*Animals and Plants*, etc., III., 431.) With respect to immortality, nothing shows me how strong and almost instinctive a belief it is, as the consideration . . . that the sun with all the planets will in time grow too cold for life, unless, etc. . . . Believing, as I do, that man in the distant future will be a far more perfect creature than he now is, it is an intolerable thought that . . . all sentient beings are doomed to annihilation after such long-continued progress. To those who admit the immortality of the soul, the destruction of our world will not appear so dreadful.

DARWIN'S LAUDATION OF FOREIGN MISSIONS.

(Sandwich Islands, during voyage around the world.) Many attack the missionaries, their system, and the effect produced by it. Such never compare the present state with that of the island only twenty years ago. Human sacrifices, an idolatrous priesthood, profligacy unparalleled, infanticide, have been abolished, and intemperance and licentiousness greatly reduced by Christianity. In a voyager to forget these is base ingratitude, but it is useless to argue. . . . I believe that, disappointed in not finding the field of licentiousness so open as formerly, they will not give credit to a morality which they do not practice, or to a religion which they undervalue, if not despise.

DARWIN'S DONATION TO FOREIGN MISSIONS.

(Letter from Admiral Sir James Sullivan.) Mr. Darwin had often expressed to me his conviction that it was useless

to send missionaries to such savages as the Fuegians, the lowest of the human race. I had always replied that I did not believe that any human beings existed too low to comprehend the Gospel of Christ. After many years he wrote to me that the recent account of the mission showed that he had been wrong and I right, and he enclosed \$25 as a testimony of his interest in the good work.

DAWSON ON WHAT NOBODY KNOWS.

I do not know anything about the origin of man, except what I am told in the Scriptures, *i.e.*, that God made him. I do not know any more than that; and I do not know anybody that does. There is nothing in science that reaches the origin of anything at all.

DIMAN ON A SELF-DEVELOPING MACHINE.

Creation by fabrication is less wonderful than creation by evolution. A man may bring a machine together, but he cannot make a machine that develops itself. Whatever ground we may have for believing in an intelligent First Cause, that ground is not in the slightest degree impaired by the doctrine of evolution.

DONNELLY ON EARTH'S LOST "UMBILICUS."

This (the Lost Atlantis) was the Garden of Eden of our race. In the midst of this was a sacred and glorious eminence—the *umbilicus orbis terrarum*—"toward which the heathen in all parts of the world and in all ages turned a wistful gaze in every act of devotion."—Ignatius Donnelly.

DRUMMOND'S SCALE OF BEING.

Some mineral, but not all, becomes vegetable; some vegetable, but not all, becomes animal; some animal, but not all, becomes human; some human, but not all, becomes Divine.—*Natural Law in the Spiritual World*, p. 412.

DRUMMOND'S ANTHROPOGENETIC APOLOGETICS.

Granted that natural selection and evolution are facts, they are not irreconcilable with the belief that God has created

and sustains the world. On the contrary, this belief can allow them a prominent place, but on the distinct understanding that this place has been assigned to them by God, and that they are under His supervision and care. Looked at from this point of view, the principle of natural selection becomes a real and beautiful acquisition to natural theology, and Mr. Darwin's work on *Origin of Species* may be regarded as perhaps the most important contribution to the literature of apologetics which the nineteenth century has produced.—Essay, *The Doctrine of Creation*.

EDISON ON SCIENTIFIC FRAUDS.

The "scientific text-books" are mostly misleading. I get mad with myself when I think that I have believed what was so learnedly set forth in them. There are more frauds in science than anywhere else. Take a whole pile of them (the text-books) that I can name, and you will find uncertainty, if not imposition, in half of what they state as scientific truth. They (the pseudo-scientific authors) have time and again set down experiments as done by them that they never did, and upon which they have founded so-called scientific truths. I have been thrown off my track by them for months at a time. You see a great name, and you believe in it. Try the experiment yourself, and you find the result altogether different. I'd rather know nothing about a thing in science, nine times out of ten, than what the books would tell me. For applied science, . . . the only science, I would rather take the thing up and go through with it myself. I'd find out more about it than any one could tell me, and I would be sure of what I know. Professor This or That will prove to you out of the books that it can't be so, though you have it right in the hollow of your hand and could break his spectacles with it.—*The New York Herald*, December 31, 1879.

EMERSON ON EVOLUTION'S POETIC SIDE.

The electric words pronounced by John Hunter one hundred years ago—"arrested and progressive development"—indicating the way upward from the invisible protoplasm to

the highest organisms, gave the poetic key to natural science—of which theories of Geoffrey Saint-Hillaire, of Oken, of Goethe, of Agassiz and Owen and Darwin (Erasmus, grandfather of Charles) in zoology and botany are the fruits—a hint whose power is not exhausted, showing unity and perfect order in physics. The hardest chemist, the severest analyzer, scornful of all but the driest fact, is forced to keep the poetic curve of nature, and his results are like a myth of Theocritus. All multiplicity rushes to be dissolved into unity. Anatomy, osteology, exhibit arrested or progressive ascent in each kind, the lower order pointing to the higher forms, the higher to the highest: from the fluid in an elastic sac, from radiate, mollusk, articulate, vertebrate, up to man; as if the whole animal world were only a Hunterian Museum to exhibit the genesis of mankind.

EMERSON ON WORMS MOUNTING MANWARD.

A subtle chain of countless rings
The next unto the farthest brings;
The eye reads omens where it goes,
And speaks all languages the rose;
And, striving to the man, the worm,
Mounts up through all the spires of form.

—Prolog to "Nature." See Miscellanies.

FARRAR—A ONCE BÊTE NOIRE EMBRACED.

Who does not remember the burst of scorn and hatred with which the theory of evolution was first received! Mr. Darwin endured the fury of pulpits and church congresses with great dignity; not one angry word escaped him. Yet before Mr. Darwin's life was over, his hypothesis was accepted as a luminous guide to inquiry by leading scientists. That there is such a law of natural selection all are agreed. Further, the theory of evolution has now been admitted as a possible explanation of the phenomena of life, by leading theologians, and we have been told on all sides that if it should be true, there is nothing in it . . . contrary to the creed of the catholic faith.—*The Bible: Its Meaning and Supremacy*, p. 167.

FARRAR AT DARWIN'S FUNERAL.

Not a voice was raised in opposition when Mr. Darwin was laid with a nation's approval in his honored grave in Westminster Abbey; and—seeing how noble was his example, how gentle and pure his character, how simple his devotion to truth, how deep his studies, how memorable his discoveries, even apart from the view which is mainly associated with his name—I regarded it as an honor to be one of the bearers, . . . and to preach his funeral sermon in . . . “the great temple of silence and reconciliation.”—*Ibid.*, pp. 168, 169.

FARRAR ELUCIDATES GENESIS I.

The battle between science and that which was mistaken for religion has been chiefly waged over the first chapter of Genesis. That chapter is of transcendent value, and corrected the Idolatry, the Polytheism, the Atheism, the Pantheism, the Ditheism, the Agnosticism, the Pessimism of millions. No science has ever collided with or ever can modify its true and deep object, which was to set right an erring world in the supremely important knowledge that there is one God and Father of us all, the Creator of heaven and earth. It was written to substitute simplicity for monstrous complications, and peace for wild terrors, and hope for blank despair.—*Ibid.*, p. 168.

FICHTE—THE SITUATION IN GERMANY.

Ethical Theism is now master of the situation. The attempt to lose sight of a personal God in nature, or to subordinate His transcendence over the universe to any power immanent in the universe, and especially the tendency to deny the theology of ethics, and to insist only upon the reign of force, are utterly absurd, and are meeting their just condemnation.—The younger Fichte in *The North American Review*, January, 1877.

FISHER—THE OUTCRY AGAINST DARWIN.

(Speaking of physical science.) Its field of inquiry is second causes. In exploring for links of causal connection

between the objects of nature, it is engaged in its proper work, . . . and nothing is more unreasonable than to raise an outcry against a man like Mr. Darwin.—*Faith and Rationalism*, pp. 106, 110.

FISHER—EVOLUTION AFTER INVOLUTION.

Suppose it were true that all animals—nay, all living things—could be traced back to a single germ, out of which they were developed in pursuance of certain laws or tendencies. Then they were all contained in that germ. Nothing can be e-volved that was not before in-volved.—*Discussions in History and Theology*, p. 481.

FISKE ON DARWIN AND NEWTON.

To-day (April, 1882) . . . all that was mortal of Charles Darwin is borne to its last resting-place, by the side of Sir Isaac Newton. . . . Since the publication of the immortal "Principia" no single scientific book has so widened the mental horizon of mankind as *Origin of Species*. Mr. Darwin, like Newton, was a very young man when his great discovery suggested itself to him. Like Newton, he waited many years before publishing it to the world. Like Newton, he lived to see it become part and parcel of the mental equipment of all men of science. The theological objection urged against the Newtonian theory . . . that it substituted the action of natural causes for the immediate action of the Deity, was also urged against the Darwinian theory; . . . and the same objection will doubtless continue to be urged against scientific explanations of natural phenomena so long as there are men who fail to comprehend the profoundly theistic and religious truth that the action of natural causes is in itself the immediate action of the Deity.—*Excursions of an Evolutionist*, pp. 337, 367, 368.

FISKE'S IMPREGNABLE POSITION.

Darwinism may convince us that the existence of highly complicated organisms is the result of an infinitely diversi-

fied aggregate of circumstances so minute as severally to seem trivial or accidental; yet the consistent theist will always occupy an impregnable position in maintaining that the entire series . . . is an immediate manifestation of the creative action of God.—(*Darwinism*, etc., p. 7.) "I never in my life read so lucid an expounder, and therefore thinker, as you are."—*Darwin's Letter to Fiske*.

FISKE AS AN EXPOUNDER OF SPENCER.

Mr. Spencer is incomparably the greatest master of psychological analysis that the world has ever seen. . . . That which Mr. Spencer, throughout all his works, regards as the All-Being (is) the Power of which "our lives, alike physical and mental, in common with all the activities, organic and inorganic, amid which we live and move, are but the workings." . . . Deity is knowable as the Power which is disclosed in every throb of the mighty rhythmic life of the universe. We might as well try to escape from the air in which we breathe as to expel from the consciousness the Power which is manifested throughout the physical universe. . . . According to Mr. Spencer, the Divine Energy which is manifested throughout the knowable universe is the same energy "which in us wells up under the form of consciousness."—*The Idea of God and The Destiny of Man*.

FISKE ON SPENCER AND NEWTON.

(At the Spencer banquet.) Mr. President (Evarts): . . . We have met here this evening (November 9, 1882,) to do homage to a dear and noble teacher and friend, and it is well that we should choose this time to recall the various aspects of the immortal work by which he has earned the gratitude of the world. The work which Herbert Spencer has done . . . is of the calibre of that which Aristotle and Newton did. Though coming in this later age, it as far surpasses their work in its vastness of performance as the railway surpasses the sedan-chair, or as the telegraph surpasses the carrier-pigeon.

FISKE'S SPENCERIAN CREED—FIRST ARTICLE.

(At the Spencer banquet.) Mr. Spencer's work on the side of religion will be seen to be no less important than his work on the side of science, when once its religious implications shall have been fully and consistently unfolded. . . . The things and events of this world do not exist and occur blindly or irrelevantly, but all, from the beginning to the end of time, and throughout the farthest sweep of illimitable space, are connected together as the orderly manifestations of a divine Power, and this divine Power is something outside ourselves, and upon it our own existence from moment to moment depends. . . . There exists a Power to which no limit of time or space is conceivable, and all phenomena of the universe, material or spiritual, are manifestations of this infinite and eternal Power. This assertion . . . Mr. Spencer has elaborately set forth as a scientific truth—nay, as the ultimate truth of science, as the truth upon which the whole structure of human knowledge rests.

FISKE—SPENCER'S DEITY IS JOB'S.

(At the Spencer banquet.) When the Hebrew(?) prophet declares that "by Him were laid the foundations of the deep" ("Where wast thou when I laid the foundations of the earth?" Job, xxxviii., 4), but reminded us, "Who by searching can find Him out?" ("Then answered Zophar," . . . xi., 7, "Canst thou by searching find out God?" . . .) he meant pretty much what Mr. Spencer means when he speaks of a Power that is inscrutable in itself, yet is revealed from moment to moment in every throb of the mighty rhythmic life of the universe.

FISKE—SPENCER'S DEITY IS CARLYLE'S.

(At the Spencer banquet.) When Carlyle speaks of the universe as in very truth the star-domed city of God, that through every crystal, and through every living thing, but most through every living soul, the glory of a present God still beams, he means pretty much the same thing that Mr. Spencer means, save that he speaks with the language of

poetry, with language colored by emotion, and not with the precise, formal, and colorless language of science.

FISKE'S SPENCERIAN CREED—SECOND ARTICLE.

(At the Spencer banquet.) Men ought to do certain things, and ought to refrain from doing certain other things; and the reason why some things are wrong to do and other things are right to do is in some mysterious but very real way connected with the existence and nature of this divine Power, which reveals itself in every great and every tiny thing, without which not a star courses in its mighty orbit, and not a sparrow falls to the ground. . . . When, with Mr. Spencer, we study the principles of right living as part and parcel of the whole doctrine of the development of life upon the earth, . . . we then see that the distinction between right and wrong is rooted in the deepest foundations of the universe. . . . Human responsibility is made more strict and solemn than ever, when the eternal Power that lives in every event of the universe is thus seen to be in the deepest possible sense the author of the moral laws that should guide our lives, and in obedience to which lies our only guarantee of the happiness that is incorruptible,—which neither inevitable misfortune nor unmerited obloquy can ever take away.—John Fiske, *Excursions of an Evolutionist*, pp. 304, 305.

GLADDEN EXPLAINS "THE UNKOWABLE."

Mr. Spencer tells us that this force is "not self-existent," . . . but that "behind it all is the Unknown Cause" . . . "an indefinite Reality" . . . "the Ultimate Cause from which humanity has proceeded" . . . "the Power manifested through man and the world from instant to instant" . . . "this inscrutable Existence," etc. . . . The assertion that God is "unknowable" means only that he is unknowable by methods of science.

GLADDEN ON DARWIN'S THEISM.

Mr. Darwin speaks reverently of the Creator, and assumes that the original germs, out of which all the marvellous life

of the universe has been developed, received their existence and their powers from their Creator. . . .

Mr. Darwin never denies God. His theory of the Evolution of the eye furnishes a proof of Intelligence far more impressive than Paley ever dreamed of. Nature, as Darwin sees it, exhibits a grander order, a more far-reaching and comprehensive purpose.—*Burning Questions*, 17, ff.

GLADDEN'S THEOLOGICAL STUDENT.

(Minister examining student in Gladden's presence.) "What do you think of Paley's argument for the existence of God?" Answer. "It was very well in its time, but the proofs of intelligence and purpose in the creation that are shown to us by Darwin, Tyndall and Spencer are so much ampler and more convincing than those of Paley that his arguments seem weak and inadequate." The good brethren looked at one another in amazement. They had not a word to say. Yet, astonishing as the utterance seemed, it was strictly true. The facts that these men have gathered and set in order, and the natural laws that they have discovered, bear witness in a wonderful way to the existence of Him whom we call God.—Article on *Has Evolution Abolished God?*

GLADSTONE ON INSPIRED GEOLOGY.

How came the author of Genesis I. to know *that* order, or to possess knowledge which natural science has only within the present century, for the first time, dug out of the bowels of the earth? . . . Either this writer was gifted with faculties passing all human experience, or else his knowledge was divine. . . . Genius can no more tell, apart from . . . results attained by inquiry, what are the contents of the crust of the earth than it can square a circle. . . . So stands the plea for a revelation of truth from God.—See *The Nineteenth Century*, November, 1885.

GLADSTONE ADDRESSES INGERSOLL.

On what ground is Darwin's system fatal to the Scriptures? The moral history of man, in its principal stream, has been

distinctly an evolution from the first until now; and the succinct and grand account of the creation in Genesis is singularly accordant with the same idea. There is no colorable ground for assuming evolution and religion, etc., to be at variance with one another. Wherein does this doctrine eliminate the idea of creation? Does not reason require us to contend that evolution so much the more consolidates, enlarges and enhances the true argument of design and the entire Theistic position?

GRAY'S DARWINIANA AS PER COOK.

Professor Asa Gray maintains that Darwin is guiltless of all atheistic intent; that he never denied the possibility of creative intervention in the origin of species; that he never depended exclusively on natural selection for the explanation of variations in animal forms; and that he never sneered at the argument from design, to which John Stuart Mill advises philosophers to adhere in their proof of the Divine Existence.—Joseph Cook, *Biology*, pp. 29, 30.

GRAY'S DARWINIANA PER GRAY.

Darwin only assures you that what you might have thought was done directly and at once, was done indirectly and successively. (*Darwiniana*, by Asa Gray, p. 84.) . . . One thing is clear, that the current is all running one way, and seems unlikely to run dry, and that evolutionary doctrines are profoundly affecting all natural science. . . . Sober evolutionists do not suppose that man has descended from monkeys. The stream must have branched too early for that.—*Natural Science and Religion*, pp. 63, 101.

GRAY ON SPECIES FROM SPECIES.

The difference between pure Darwinism and more theistically expressed evolution is not so great as it seemed. Both agree that species are evolved from species. . . . You ask if I maintain that the doctrine of evolution is compatible with this (Christian Theism)? I am bound to do so. . . . The inquiry "What attitude should Christian Theists present to

this form of scientific belief?" should not be . . . difficult to answer. . . . We should not denounce it as atheistical, or as practical atheism, or as absurd. . . . I am unable to perceive that the idea of the evolution of one species from another, and all from an initial form of life, adds any new perplexity to Theism.—*Natural Science and Religion*, pp. 64, 80, 83, 106.

HAECKEL'S UNAMBIGUOUS MONISM.

The more developed man of the present day is capable of and justified in receiving that nobler and sublimer idea of God which alone is compatible with the Monistic conception of the universe, and which recognizes God's Spirit and Power in all phenomena without exception. (*The History of Creation*, Vol. I., p. 75.) By this (Monistic conception of God) we unambiguously express our conviction that there lives "One Spirit in all things." . . . God is not to be placed over against the material world as an external being, but must be placed as a "Divine Power" or "moving Spirit" within the cosmos itself. However differently expressed in the philosophical system of an Empedocles, a Spinoza, a Giordano Bruno, a Lamarck, or a David Strauss, the fundamental thought common to them all is ever that of the oneness of the cosmos, or of the indissoluble connection between energy and matter, between mind and embodiment, or, as we may also say, between God and the world, to which Goethe, Germany's greatest poet and thinker, has given poetical expression in his "Faust," and in the wonderful series of poems entitled "Gott und Welt." . . . The Monistic idea of God, which alone is compatible with our present knowledge of nature, recognizes the divine Spirit in all things. . . . God is everywhere.—*Monism, as Connecting Religion and Science*, pp. 3, 4, 5, 15, 18, ff.

HAECKEL'S PALEONTOLOGICAL PERIODS.

The organic history of the earth must not be calculated by thousands of years, but by paleontological or geological periods, *each of which* comprises many thousands of years,

and perhaps millions, or even milliards of thousands of years.—*The History of Creation*, Ch. xxiv.

HAECKEL'S HISTORY OF DARWINISM.

Among the triumphs of the human mind, the doctrine of evolution takes the foremost place. Guessed at by Goethe 100 years ago, but not expressed in definite form until formulated by Lamarck in the beginning of the present century, it was at last, 30 years ago, decisively established by Charles Darwin. . . . We now definitely know that the organic world on our earth has been as continuously developed "in accordance with eternal iron laws" as Lyell had (in 1830) shown to be the case for the inorganic frame of the earth itself.—*Monism*, p. 32.

HAECKEL VERSUS VIRCHOW.

If indeed here and there one of the older naturalists still disputes the foundation on which they (the theories of descent) rest, or demands proof, as happened on the part of a famous pathologist (Virchow) at the Anthropological Congress at Moscow, he only shows, by this, that he has remained a stranger to the stupendous advances of recent biology, and, above all, of anthropogeny. . . . Since the death of Louis Agassiz (1873), Rudolph Virchow is regarded as the sole noteworthy opponent of Darwinism and the theory of descent; he never misses an opportunity of opposing it as "an unproved hypothesis."—*Monism, or The Confession of Faith of a Man of Science*, pp. 37, 108.

HALL (JOHN) USES NOT THE TERM "ATHEIST."

Granted, if you will, that man has grown out of germ-cells, it is not held that they are "from everlasting," or self-existent or self-made. Call them by any name that you will, "protoplasm," "cells" or what not; make them to be as many millions of years back as you will; while a beginning is conceded, there is need of a Creator, and it will have to be conceded that the evidence of power, wisdom and design is overwhelming if we assume that cells or "protoplasm" have

been formed in such a way as to develop what we call "creation" in any era, no matter how distant. This ought to be remembered in favor of certain scientists who are loosely described as atheists or materialists on account of the scientific positions which they have assumed. They put back creation but they do not deny it. They make its early stages quite different from the accepted ideas of it, but they do not by their theory ignore a Deity, and should not have railing accusations brought against them.—*Questions of the Day*, pp. 78, 79.

HARRIS (S.) ON DARWIN'S LANGUAGE.

Mr. Darwin, describing the fertilization of plants by insects, continually speaks of arrangements made "*in order that*" certain results may be secured. He uses the anthropomorphic language of final causes because no other can so exactly express the observed facts.

HARRIS (S.) ON SPENCER'S POSITION.

Mr. Spencer goes with the theist to this point. He maintains as strenuously as the theist that we have knowledge that the Absolute Being exists, and that this is a necessary law of thought, "the best guaranteed of all." He also maintains that we know the Absolute positively as the omnipresent Power manifesting itself in the universe. He affirms essentially the same knowledge of God which the theist reaches, aside from religious experience, in the conclusion of this cosmological argument.—*The Self-Revelation of God*, p. 240.

HARRIS (W. T.) ON SPENCER'S ERROR.

There was never a more unscientific book made than Spencer's "Essay on Education." . . . Spencer does not understand the system of education as it exists. . . . The education which he proposes for us is the purpose of complete living; but what is Spencer's definition of this complete living? He does not take education as the genesis of man's spiritual life, but merely as something useful for showing how to care for the body and perform the lower social func-

tions, as the tool of life, the instrument by which life is preserved.—December 10, 1897, W. T. Harris, U. S. Commissioner of Education.

HENSON VERSUS DEIFYING LAW.

There is a materialistic tendency, which is only too common among scientists, to deify law and outlaw Deity. . . . A law never did anything since the world began, and never will till the world shall end.—P. S. Henson in *The* (Philadelphia) *Press*, July 16, 1899.

HERBERT—MAN'S PARADOXICAL BODY.

Whoever considers the study of anatomy, I believe will never be an atheist; the frame of man's body, and the coherence of his parts, being so strange and paradoxical, that I hold it to be the greatest miracle of nature.—Lord Herbert.

HILL ON SPENCER'S CERTAINTY.

Spencer says that our belief in an Omnipotent Eternal Cause of the Universe has a higher warrant than any other belief; that is, that the existence of such a cause is the most certain of all certainties. . . . He assigns to the Ultimate Cause four attributes: Being, Causal Energy, Omnipotence and Eternity. . . . He repeatedly expresses his faith that the cosmos is obedient to law, and that this law is of beneficent result, which is an implicit ascription of wisdom and love to the Ultimate Cause.—*The Natural Sources of Theology*, by Thomas Hill, ex-President of Harvard, pp. 33, 42.

HODGE COMPLIMENTS DARWIN.

Mr. Charles Darwin stands in the first rank of naturalists, and is on all sides respected, not only for his knowledge and skill in observation and description, but for his frankness and fairness. . . . The point of most importance in which Darwin differs from his predecessors is, that he starts with life, they with dead matter. . . . He goes not into the question of their (the germs' or cells') origin. He assumes them to exist, which would seem of necessity to involve the as-

sumption of a Creator. . . . He expressly acknowledges the existence of God, and seems to feel the necessity of His existence to account for the origin of life.—*Sys. Theol.*, II., 12 ff.

HODGE DENOUNCES DARWIN'S SYSTEM.

The system is thoroughly atheistic. . . . This is atheism to all intents and purposes. . . . In saying that this system is atheistic, it is not said that Mr. Darwin is an atheist. Nor is it meant that every one who adopts the theory does it in an atheistic sense. . . . There may be a theistic interpretation of the Darwinian theory. . . . Lamarck says that God created matter; Darwin says that God created the unintelligent cell; both say that after the first step all else followed by natural law, without purpose and without design. . . . A man, it seems, may believe in God and yet teach atheism.—*Sys. Theol.*, II., 15 ff.

HOLLAND—THE NURSERIES OF SCIENCE.

Who or what has raised science to its present commanding position? What influence is it that has trained the investigator, and made it possible for the scientific man to exist and the people to comprehend him? Who built Harvard College? What motives form the foundation stones of Yale? To whom and to what are the great institutions of learning scattered all over this country indebted for their existence? There is hardly one of these that did not have its birth in, and has not had its growth from, Christianity. The founders of all these institutions, more particularly those of the greatest influence and largest facilities, were Christian men who worked simply in the interest of their Master.—Josiah Gilbert Holland, *Every Day Topics*, pp. 141, 142.

HOLMES WOULD SACREDIZE SCIENCE.

Does not the man of science who accepts with true manly reverence the facts of Nature, in the face of all his venerated traditions, offer a more acceptable service than he who repeats the formulæ and copies the gestures derived from the

language and customs of despots and their subjects? . . . It is a less violence to our nature to deify protoplasm than it is to diabolize the Deity. . . . The attitude of Science is erect, her aspect serene, her determination inexorable, her onward movement unflinching; because she believes herself, in the order of Providence, the true successor of the men of old who brought down the light of heaven to men. She has reclaimed astronomy and cosmogony, and is already laying a firm hand on anthropology, over which another battle must be fought with the usual result. . . . (As to the materialistic theory, which he opposes, he says:) The "materialist" believes it (the brain) to be wound up by the ordinary cosmic forces, and to give them out again as mental products; the "spiritualist" believes in a conscious entity, not interchangeable with motive force, which plays upon that instrument.—Oliver Wendell Holmes, *Pages from an Old Volume of Life*, 266-400.

HUMBOLDT—HINDU TRADITION OF EDEN.

It is not difficult to detect through all the embellishments of the Hindu stories the tradition of the descent of mankind from a single pair.

HUTCHINSON ON THE HYPOTHESIS'S HOLINESS.

Far from destroying or antagonizing the religious instinct, the spirit of worship, Darwinism broadens and quickens it . . . it places it upon stronger foundations than ever. . . . The Darwinist sees all things and all forces moving steadily forward in one grand and gloriously beneficent scheme of advancement. . . . The forests are his temples, the mountains his altars, the birds his choristers, and the flowers his censers. . . . Everything in nature is to him sacred, and any "place whereon he standeth is holy ground." . . . Evil is the black shadow cast by the sunlight of the good. Pain is the great danger-signal of nature, the spark struck from the clash of the organism against its environment. . . . It is the cry of the frightened tissues for help. . . . Love is by far the greatest thing in the moral world, and that pretty nearly

covers the universe. . . . Darwinism has no quarrel with religion, only with its excesses. . . . Every revelation granted to man is at the outset denounced as atheistic and sacrilegious. . . . Humanity has a faculty for ignoring and abusing its benefactors which amounts almost to a genius. Scarcely an age can be mentioned which has not starved its Homer, poisoned its Socrates, banished its Aristides, stoned its Stephen, burned its Savonarola, or imprisoned its Galileo. . . . Had Edison lived but two centuries ago, he would surely have been stoned like the rest of the prophets.—W. Hutchinson, *The Gospel According to Darwin*.

HUXLEY FINDS NO RECENT ABOGENESIS.

If the hypothesis of evolution is true, living matter must have arisen from non-living; for by the hypothesis the condition of the globe was at one time such that living matter could not have existed in it, life being entirely incompatible with the gaseous state. . . . The properties of living matter distinguish it absolutely from all other kinds of things; and the present state of knowledge furnishes us with no link between the living and the not-living. . . . At the present moment there is not a shadow of trustworthy direct evidence that abiogenesis (or spontaneous generation) does take place, or has taken place within the period during which the existence of the globe is recorded.—*Encycl. Brit.*, 1876, pp. 679, 689.

HUXLEY CONSIDERS ATHEISM ABSURD.

I cannot take this position (that of a denier of the existence of a God) with honesty, inasmuch as it is and always has been a favorite tenet of mine that atheism is as absurd, logically speaking, as polytheism. . . . Denying the possibility of miracles seems to me quite as unjustifiable.

INGERSOLL ON DARWIN'S WORK.

Darwin's discoveries, carried to their legitimate conclusions, destroy the creeds and sacred Scriptures of mankind.

JAPP FINDS SOME STERILE MOLECULES.

The decided difference between organic and inorganic molecules precludes the possibility of the spontaneous evolution of life.

JOHNSON—THE CREATION OF COLLEGES.

Pro Christo et Ecclesia (For Christ and the Church) is to-day the unchanged motto of Harvard. . . . Yale originated in the desire to uphold the Protestant religion by securing a succession of learned and orthodox men. . . . Princeton was founded by the Synod of New York. . . . Dartmouth was established in the most elevated principles of Christian piety. Amherst grew out of a charity school; it was born of the prayers and baptized with the tears of holy men. So were scores of others throughout the land. State patronage, exclusive of religious influence, cannot show a half-dozen flourishing colleges across the continent. Infidelity cannot show one.—*Christianity's Challenge*, p. 152.

KANT—WORLD-MAKING AND WORM-MAKING.

Give me matter, and I will explain the formation of a world; but give me matter *only*, and I cannot explain the formation of a caterpillar.

KELVIN'S MILLIONS OF YEARS.

Lord Kelvin estimates the time since the earth became sufficiently cooled to become the abode of plants and animals to be about 20,000,000 years, within limits of error ranging from 15,000,000 to 30,000,000 years.—(*Exchange*.) (The following is from Joseph Cook, *Biol.*, pp. 55, 56.) "Thousands of millions of years," says Dana (*Geol.*, pp. 59, 591), "have been claimed by some geologists for time since life began. Sir William Thompson (Lord Kelvin) has reduced the estimate, on physical grounds, to 100,000,000 years as a maximum." . . . Let us take the best estimate that there is, that of 100,000,000 years; and Haeckel implicitly affirms that this is not enough for the process of the Darwinian transmutation.—Joseph Cook.

KELVIN'S CREATION OF CREATURES.

Mathematics and dynamics fail us when we contemplate the earth, fitted for life but lifeless, and try to imagine the commencement of life upon it. This certainly did not take place by any action of chemistry, or electricity, or crystalline grouping of molecules under the influence of force, or by any possible kind of fortuitous concourse of atoms. We must pause face to face with the mystery and miracle of the creation of living creatures.

KINGSLEY ON EVOLUTION'S EVOLVER.

If there has been an evolution, there must have been an evolver. . . . What harm can come to religion if it be demonstrated not only that God is so wise that He can make all things, but that He is so much wiser even than that, that He can make them make themselves?—Charles Kingsley.

LECONTE ON AXIOMATIC EVOLUTION.

We are confident that evolution is absolutely certain. Not, indeed, evolution as a special theory,—Lamarckian, Darwinian, Spencerian,—for these are all, more or less, successful modes of explaining evolution; nor evolution as a school of thought, with its following of disciples, for in this sense it is still in the field of discussion,—but evolution as a law of continuity, as a universal law of becoming. In this sense it is not only certain, but axiomatic.

LECONTE'S EVOLUTION OF THE HAND.

Far back in the dark backward . . . (etc.), there was a period when fishes were the only representatives of the vertebrate plan of structure, or this machine was adapted only to locomotion in the water. It was a swimming machine. Ages on ages passed . . . until the time was ripe and the earth was prepared, and reptiles were introduced. Now we have a new function, that of locomotion on land. . . . The same organ which was a swimming organ before; by certain modifications . . . etc., becomes a crawling organ. Ages on

ages pass . . . (etc.), and birds are introduced. Here we have a new function—that of locomotion in air. . . . The same organ is again slightly modified, and becomes the wing of a bird. Ages on ages pass . . . (etc.), and man is introduced. Now we want a hand. But nature's laws are not violated even for man. In the hand of a man, in the forefoot of a quadruped, in the paw of a reptile, in the wing of a bird, in the fin of a fish, the same organ is modified for various purposes.

LORIMER—GODS OF MUD AND OF MOLECULES.

Extremes meet. The savage and the scientist clasp hands, and the end of the investigation is found at the beginning. It began with the worship of mud; it is ending with the unworshiped but dignified molecules. Wherein is the difference? Why shall we stigmatize the faith of the savage as puerile, and yet honor the theory of the scientist with encomiums, as though it were the expression of the highest wisdom? Are they not substantially the same?—*Isms*, p. 87.

LORIMER—UNKNOWABLE UNKNOWN, ETC.

The first article of its (Naturalism's) creed declares that there is no Supreme God, at least only a supreme unknowable Unknown, with whom it is impossible for us to hold communion, and who, of course, can take no possible interest in his creatures. Its second resolves the doctrine of Providence into fate, and attributes the mysterious influences that dispose us toward the right, or incline us toward the wrong, to physical sources. How elevating! As a third article, we are assured that . . . we should believe in . . . mechanical, or chemical necessity, and regard thought, opinion, emotion, desire, volition, as the result of changes in the tissue of the brain. . . . How reasonable! Very!—*Isms*, p. 121.

LORIMER ON THE TREATMENT OF VIRCHOW.

It is a matter of common notoriety that Virchow, because he had the moral courage to say that the descent of man from the ape has not been substantiated, is hooted and howled at

by the advanced evolutionists of Germany. And his experience is identical with that of others who have had the temerity to challenge the claims of a hypothesis whose facts are largely fancies.—*Isms*, p. 254.

MACLOSKIE'S EVOLUTIONISM AND ORTHODOXY.

The believer in scientific evolution may retain his faith in God as over all and creating all, in man as fallen into sin and needing redemption, in the inspiration of Scripture, in the divine nature of Christ and His atonement for sin, in the regenerating work of the Spirit and in the life everlasting. . . . If the hypothesis of the evolution of the human race be established, some readjustment of our views about the second chapter of Genesis will be necessary.—*Report of Lecture in The (Philadelphia) Public Ledger*.

MACLOSKIE EXPRESSES AN OPINION.

Darwin made two mistakes: First, in fancying that evolution is inconsistent with our faith in Divine creation. Second, in fancying that the doctrine of natural selection, because it involves chance, is antagonistic to our faith in Divine Providence.—*Copied from Lecturer's Notes*.

MARSH—THE THEORY BECOMES A THEOREM.

The doctrine of evolution is as thoroughly demonstrated as the Copernican system of astronomy.—Prof. Marsh of Yale.

MARTINEAU MAKES TYNDALL RETREAT.

The easy-going materialism of Tyndall found in him (in Martineau) a critic which obliged its author to modify it so much that it surrendered almost everything that Martineau desired.—*The New York Evening Post*, January 13, 1900.

MAUNDEVILLE FINDS THE FOUNT OF LIFE.

Toward the head of that forest . . . is a great mountayne . . . clept Polombe. . . . And at the foot of that Mount is a fayre well. . . . And whoso drynkethe 3 times fasting of that water of that well, he is hool of alle maner sykenesse

that he hathe. And thei that duellen there and drynken often . . . thei nevere have sykenesse and thei seem alle weys yonge. I have dronken there of 3 or 4 sithes; and zit, methinkethe, I fare the better. Some men clepen it the Welle of Youthe; for thei that often drynken there at seem alle weys yongly and lyven withouten sykenesse. And men seyn, that that welle comethe out of Paradys; and there fore it is so vertuous.—*A. D. 1332.*

M'COSH ON DARWIN'S ADMISSIONS.

Mr. Darwin feels that there is a residuum which his principle of natural selection cannot reach. If that cannot explain the origin life, it is clear that there is a power above and beyond it which operated when life appeared; a power behind the development, which produced the life developed. . . . Mr. Darwin acknowledges that he cannot account for the appearance of the mental powers in animals, . . . nor trace the mental faculties from the lower creatures up to man. He is obliged to speak of it as being probable that God at first breathed life into two or three forms.

M'COSH'S OWN ACKNOWLEDGMENT.

The impression on reading the account in Genesis is that while man's higher nature . . . was produced at once by the breath of the great Spirit, his lower nature, and especially his body, may have been formed out of existing materials, or it may be by secondary causes. And there is nothing unreasonable in the supposition that these secondary agencies may be the same as effect the growth of the young in the womb.—*Christianity and Positivism*, p. 254.

M'COSH HAS HIS OPINION OF HEGEL.

Hegel had an extensive, though by no means an accurate, acquaintance with the philosophies of ancient Greece and modern Germany, but when he criticized Sir Isaac Newton's discoveries, he simply made himself ridiculous. . . . Hegel's sun has now set, leaving behind only the glow of a mighty reputation. I believe that you could now count all the

thoroughgoing Hegelians in Germany on your ten fingers, and all the eminent Hegelians out of Germany, including those in Naples, Oxford, Glasgow, and Concord, on your ten toes. Some do not scruple to call him a pretender and a charlatan.—*Realistic Philosophy*, Vol. II., p. 263.

M'COSH HAS HIS OPINION OF TYNDALL.

Eminent as he is as a scientist, there is no proof that he has studied philosophy. . . . He talks of Empedocles' "noticing this gap in the doctrine of Democritus," whereas every tyro in philosophy knows that Empedocles comes before Democritus.—*Reply to Tyndall*, p. 4.

M'COSH VERSUS SPENCER'S UNKNOWABLE.

He allots this unknowable region to religion. I am not inclined to accept the gift which he so graciously offers, as I do not and cannot know what it is. A thing utterly unknown can never engage the mind in any way, cannot . . . call forth any elevating sentiment. . . . The unknown cannot evoke any feeling except that which darkness produces—a vague . . . awe in no way fitted to . . . satisfy the mind. The rudest fetich worship, that of . . . stones or animals, is more elevating than this, if indeed any one would think of adoring such an object. Paul . . . saw an altar to the unknown God, but he does not say that he saw any one worshipping there. The belief in it, if any one can believe in it, can have no purifying influence on the heart, and . . . can tend in no way to regulate the life; as it cannot be known whether the object, if there be an object, is good or evil, or has or has not love to anything. Instead of clinging to it, the heart shrinks from it. A man feels that in such a region he would breathe as in a vacuum. I suspect that most of those who adopt the philosophy . . . will abandon the religion as having no interest to them. Certainly no one would fight for . . . this territory. . . . I rather think that the disciples of the school will abandon this "unknowable" as not a logical necessity, as meaningless and an incumbrance, and thus cut off from the philosophy the religion which the

founder imagines he has.—*Realistic Philosophy*, Vol. II., pp. 268, 269.

M'COSH'S REMARKS ON DEVELOPMENT.

(Culled from his two volumes on *Realistic Philosophy*.) Evolution is not, any more than gravitation, chemical affinity, or any other power or law of nature, an irreligious process. (I., 168.) . . . I see God in development throughout, and from beginning to end. Because a rose, a dog or a horse is gendered by natural causes, it is not less the work of God. (I., 168.) . . . There is nothing atheistic in evolution, considered in its own nature and action. (I., 216.) . . . I admit that man's body is formed of the ground, and that he is so far after the image of the lower animals, or rather that the lower animals and he are after the same type. (III., 304.) . . . I claim that in respect of their (men's) minds, they (men) were made in the image of God. (II., 304, 305.) . . . There is really no proof that the moral power which led to the martyrdom of Socrates and the labors of Howard or Livingstone was originally in the primitive molecules, and thence passed through the flaccid mollusk and the chattering monkey. (II., 304.)

MEYER'S CLAY IMAGE OF GOD.

God took red clay and molded a man in His own image.—F. B. Meyer, "*A Castaway*," p. 73.

MEYER ON THE SURVIVAL OF THE UNFITTEST.

If we were to believe in the survival of the fittest, there would not be much chance for some of us. But the glory of the Gospel is this: God comes to the unfit, to the marred and spoiled, to those who have thwarted and resisted Him, and He is prepared to make them over again. And if you will let Him, He will make you over again, too.—F. B. Meyer, *The Northfield Year Book*, p. 158.

MILL ON CREATION BY INTELLIGENCE.

I think that it must be allowed that, in the present state of our knowledge, the adaptation in nature affords a large

balance of probability in favor of creation by intelligence.—John Stuart Mill.

MILLER'S MAN FAR ABOVE THE DOG.

Though the development theory be not atheistic, it is at least practically tantamount to atheism. For if man be . . . in reality on the same religious level with the dog, wolf and fox,—a nature most properly coupled with irresponsibility—to what purpose should he . . . believe in a God whom he, as certainly as they, is never to meet as his judge?—Hugh Miller, quoted in Burr's "*Doctrine of Evolution*" (Volume of *Pater Mundi*), pp. 12, 13.

MILLER'S SERPENT A DEGRADED ANIMAL.

(Speaking of the semi-mammalian reptile of the Oölitic period.) Curiously enough it is not until its times of humiliation and decay that one of the most remarkable of its orders appears—an order itself illustrative of extreme degradation, and which figures largely in every scheme of mythology that borrowed (aught) through traditional channels from Divine revelation, as a meet representative of man's great enemy—the Evil One. I of course refer to the ophidian or serpent family. . . . How strangely their history has been mixed up with that of man and of religion in all the older mythologies, and in that Divine Revelation whence the older mythologies were derived! . . . (Mr. Miller here inserts some mythological stories which he compares with) that narrative in the opening page of human history which exhibits the first parents of our race as yielding up to the temptation of the serpent the gift of immortality. And, further, how remarkable the fact that the reptile selected as typical here of the great fallen spirit that kept not his first estate, should be at once the reptile of latest appearance in creation, and the one selected by philosophic naturalists as representative of a reversed process in the course of being—of a downward, sinking career, from the vertebrate antetype toward greatly lower types in the invertebrate divisions!

The fallen spirit is represented in revelation by what we are now taught to recognize in science as a degraded reptile.—*Testimony of the Rocks*, pp. 76, 77, 79.

MILLER'S ADAM A NOBLE CAUCASIAN.

(Mr. Miller, after locating Eden near the Caucasian Mountains, and quoting Cuvier as saying that the natives of that section are the handsomest people on earth, proceeds thus:)

And wherever man has, if I may so speak, *fallen least*,—wherever he has retained, at least intellectually, the Divine image, this Caucasian type of feature and figure, with, of course, certain natural modifications, he retains also. It walks the boards of our Parliament House here; . . . nowhere else in modern Europe is it to be found more true to its original contour than among the high-bred aristocracy of England. . . . I do not see how we are to avoid the conclusion that this Caucasian type was the type of the Adamic man. Adam, the father of mankind, was no squalid savage of doubtful humanity, but a noble specimen of man; and Eve a soft Circassian beauty, but exquisitely lovely beyond the lot of fallen humanity.

“The loveliest pair
That ever yet in love's embraces met;
Adam, the goodliest man of men since born
His sons; the fairest of her daughters, Eve.”*

—*Testimony of the Rocks*.

MILTON'S FIATIC CREATION OF ANIMALS.

The earth obeyed (the sixth day's fiat), and straight
Opening her fertile womb, teemed at a birth
Innumerable living creatures, perfect forms,
Limbed and full grown. Out of the ground up rose,
As from his lair, the wild beast; . . .
The cattle in the fields and meadows green; . . .
The grassy clods now calv'd; now half appear'd
The tawny lion, pawing to get free
His hinder parts; then springs as broke from bonds,
And rampant shakes his brinded mane; the ounce,
The libbard, and the tiger, as the mole

* The quotation here is from “Paradise Lost.”

Rising, the crumbled earth above them threw
In hillocks ; the swift stag from underground,
Bore up his branching head.

MIVART MERELY CHANGES HIS MIND.

Though by no means disposed, originally, to dissent from the theory of "natural selection," if only its difficulties could be solved, I have found, each successive year, that deeper consideration and more careful examination have more and more brought home to me the inadequacy of Mr. Darwin's theory. In spite of all the resources of a fertile imagination, he is reduced to the assertion of a paradox as great as any that he opposes.—Mivart's *Genesis of Species*.

MIVART CLAIMS THAT DARWIN RECANTED.

The hypothesis of natural selection, originally put forward as the origin of species, has been really abandoned by Mr. Darwin himself, and is untenable. It is a misleading positive term denoting negative effects, and, as made use of by those who would attribute to it the origin of man, is an irrational conception—a puerile hypothesis.—*Lessons from Nature*, pp. 280, 331.

MÜLLER (MAX) COMES FROM NO MUTE BRUTE.

It becomes our duty to warn the valiant disciples of Darwin that before they can lay claim to a real victory, before they can call man the descendant of a mute animal, they must lay a regular siege to a fortress which is not to be frightened into submission by a few random shots—the *fortress of language*—which as yet stands untaken and unshaken on the very frontier between the animal kingdom and man.

MUNGER WAVING A DANGER SIGNAL.

If force be regarded as an independent thing, or blankly named as proceeding from an unknowable cause ; if an acknowledged essential factor be left out of the account because it seems to be unknowable ; if, in brief, there is not a Power before, under, and in all these natural laws and processes—a Power working intelligently toward an end,

and therefore progressively—then evolution is dangerous to the faith. Force cannot originate itself. . . . Forces working toward an end in a complex and orderly way presuppose a Mind and Force ordaining the order and the end.—*The Appeal to Life*.

PAINE THINKS GOD THE TRUEST SCIENTIST.

The Almighty Lecturer, by displaying the principles of science in the structure of the universe, has invited man to study and to imitation. It is as if he had said to the inhabitants of the globe, . . . "I have made an earth for man to dwell upon, and I have rendered the starry heavens visible, to teach him science. . . ." The Creator of man is the Creator of science; and it is through that medium that man can see God, as it were, face to face. . . . The Almighty is the great mechanic of creation, the first philosopher and original teacher of science. That which is now called natural philosophy, embracing the whole circle of science, . . . is the study of the works of God, and of the power and wisdom of God in His works. . . . Our ideas not only of the almightiness of the Creator, but of His wisdom and His beneficence, become enlarged in proportion as we contemplate the extent and structure of the universe.—*The Age of Reason*, pp. 35, 39, 57, 183, 185.

PATTON VERSUS THE DOCTRINE OF DEVELOPMENT.

(At the Swing heresy trial in Chicago.) This Court, I hope, will not consider it an impertinence if, for the purpose of throwing light on the specification, I go out of my way and state in substance what the doctrine of development is. It is the doctrine in philosophy which more than all others challenges the attention of Christian students, bids defiance to the history of the Christian Church and the historic faith of Christian disciples. It is the philosophy which in the present day is assuming a position of paramount authority. Applied to the material world, the doctrine is that all the forms of material existence have developed by a process of evolution from an original ether, whatever that is. Applied

to life, it tells us that the highest forms of existence have come through successive transmutations from lower forms of being. Applied to social culture, it tells us that man was first savage; that religion was an afterthought; that he was as unable to worship God as to build a fire; that Christianity is as much the natural growth of the law of circumstances as is steam the natural result of a process which began with a race which could not build a fire, and when they did succeed in building one, it was by rubbing two sticks together. It is a philosophy that tells us that man was at one time without any language, and that, gabbler as he is to-day, at one time he could not talk. It tells us that man first worshiped his grandfather, and that his religion became Polytheism, Pantheism, Monotheism, which culminated in Judaism; and it is Judaism transformed by precisely the natural causes which give us Christianity to-day.—F. L. Patton.

PETERS—FOLLOWERS WHO DON'T FOLLOW.

Some of the followers of Darwin have been exercised that he has not excluded the idea that a personal God may have created the first forms of vegetable and animal being, thus leaving a bond of union between him and Kepler, Newton, . . . Liebig, *et al.*—*The Theocratic Kingdom*, I., 86.

PETERS POINTS TO A FEARFUL SACRIFICE.

Evolutionists, as a class, deny the positive declarations of the Bible on the subject, . . . and multitudes are driven into hostility to Christianity by the theory as advocated. Its reception by theologians is done at a fearful sacrifice of Bible teaching, unless it is so modified that it becomes unpalatable to unbelieving scientists.—*Ibid.*, III., 508.

PHELPS (MRS. E. S. P. W.)—STORY OF THE THEORY.

When the greatest intellectual discovery of our times was made, it was wrought out . . . inch by inch, laboriously, . . . triumphantly. The theory of evolution was (is) a masterpiece of loving toil. Darwin was twenty-seven years in collecting and controlling the material for the "Origin of

Species" and "The Descent of Man." Wallace was submerged like one of his own shells in the waves . . . of the Malay archipelago. These men gave their souls and bodies to become students of the habits of a mollusk or a monkey, the family peculiarities of a bug or a bird, the private biography of a mastodon or a polyp, the . . . movement of a glacier, the digestion of a fly-catcher, the moral nature of a climbing plant, or the journey of an insect from one desert island to another upon a floating bough.—E. Stuart Phelps Ward, *The Struggle for Immortality*, pp. 196, 197.

PHELPS (MRS. E. S. P. W.) VERSUS APOSTATES' CREED.

"I believe in the Chaotic Nebula, self-existent Evolver of heaven and earth, . . . in the disunion of saints, . . . the dispersion of the body, and in death everlasting. Amen." —Quoted disapprovingly in *The Struggle for Immortality*, p. 241.

PLATO ON MIND AND MATTER.

The cause of all impiety and irreligion among men is the reversing in themselves the relative subordination of mind and matter; they have in like manner, in the universe, made that to be first which was second, and that to be second which was first; for while, in the generation of things, mind and final causes precede matter, they, on the contrary, have viewed matter and material causes as absolutely prior to intelligence and design in the order of the universe; and thus departing from (or as we in 1900 incorrectly say "starting with") an error in relation to themselves, they have ended in a subversion of the godhead.

POPE ON THE CHAIN OF BEING.

See through this air, this ocean and this earth,
All matter quick, and bursting into birth;
Above, how high progressive life may go!
Around, how wide! how deep extend below!
Vast chain of being, which in God began,
Natures ethereal—human, angel, man,

Beast, bird, fish, insect, what no eye can see,
No glass can reach, from infinite to Thee,
From thee to nothing.

RALEIGH ON A MONSTROUS IMPIETY.

I do account it an impiety monstrous, to confound God with nature. It is God that commandeth ; it is nature that is obedient. It is God that doth good unto all, knowing the good that He doth ; it is nature that second doth also good, but neither knoweth nor loveth the good that it doth. It is God that hath all things in Himself ; nature, nothing in itself.—*Works of Sir Walter Raleigh, Kt.*, Vol. II., p. 57 of Preface.

ROSSETTI (MISS) FINDS AN EDENIC BEAST.

Did any beast come pushing
Through the thorny hedge
Into the thorny thistly world
Out from Eden's edge ?

I think not a lion,
Though his strength is such ;
But an innocent lamb
May have done as much.

—Christina Rossetti, *Bird or Beast*.

RYAN ON DARWINISM NOT SUSTAINED.

The discoveries of Mr. Darwin have been many and valuable, though his theory is now abandoned by some of the greatest scientists of the world, as unsustained.—Archbishop Ryan at the Academy of Music, Philadelphia.

RYAN ON UNIVERSITY FOUNDERS.

Who founded the great universities of Europe and America ? Who gave thousands of men and women to the service of education ? Among the most learned men living are churchmen, Catholics and Protestants, who love science because they love and serve the God of science. They see Him in the luminous worlds above them, and admire the great Designer and Governor of the Universe in every portion of His creation.

SAVAGE INTERVIEWS SPENCER ON GOD.

Mr. Herbert Spencer has told me . . . that he regards the existence of this infinite and eternal Energy that religion calls God as *the one most certain object of all our knowledge*.—Minot J. Savage, *Evolution and Religion*, p. 43.

SCHMIDT'S CLASSIFICATION OF DARWIN.

In Darwin's works we do not find any utterance contrary to these (Theistic) sentiments, nor hostile to religion; hence we have a right to rank him among those naturalists who are convinced of the possibility of a harmony between nature and religion.—Rudolph Schmidt.

SCHMIDT'S CHAMPIONSHIP OF SPENCER.

Spencer defends the truth that an Inscrutable Power is shown to exist; hence we should not charge him with atheism. . . . Spencer is fully in earnest with the idea that the Indiscernible is the Real Cause of the world and of all single existences in it.—Rudolph Schmidt, in *The New Englander*.

SCHURMAN FINDS ROOM FOR THE DEITY.

There is room under the theory of Darwinism, as expounded by its ablest defenders, for the work of a Creative Intelligence.—*The Ethics of Darwinism*.

SCHURMAN ON DARWIN AND LINCOLN.

Both were born February 12, 1809. . . . These are the *two greatest* names of the century. In 1858 Darwin published the first outline of a new theory of the origin of species, which was destined to put him at the head of modern science; and Lincoln delivered his "divided house" speech which made him two years later President of the United States.—J. G. Schurman, President of Cornell University.

SCHURMAN'S BIOGRAPHY OF HUXLEY.

Thomas H. Huxley was born May 4, 1825; his early education was somewhat irregular. . . . From 1846 to 1850 he studied in Nature's . . . Biological Laboratory. . . . Darwin

gave to him the sobriquet "My General Agent." . . . He dearly loved a tilt with his ecclesiastical opponents. . . . Huxley, while accepting the (Darwinian) hypothesis, showed that its logical foundation was incomplete so long as the varieties produced by selective breeding were, while true species were not, more or less fertile with one another. . . . His clear intellect was never obscured by the delusion that atheism was (is) an inference from the theory of evolution. . . . Huxley regarded the simian origin of man highly probable. . . . Hume and Kant are the authorities whom Huxley invokes to support his theological nescience! Once, and so far as I know, once only, Huxley gives to us his own positive conception of religion. It is in the essay on "Genesis versus Nature." He quotes Micah: "And what doth God require of thee, but to do justly and to love mercy, and to walk humbly with thy God?" And then he adds this statement: "If any so-called religion takes away from this great saying of Micah, I think that it wantonly mutilates, while, if it adds thereto, I think that it obscures the perfect ideal of religion." It was on Saturday, June 29 (1895), that Professor Huxley passed away.—See *Agnosticism and Religion*, pp. 3-81, by J. G. Schurman.

SEISS HAS NO USE FOR ADVANCED ANIMALS.

Some would teach us that man is only a more highly developed brute. If they mean that the dust out of which Adam's body was fashioned was first used to make monkeys, we may let them amuse themselves with the fancy, although they cannot prove it true. . . . If they mean that man . . . is nothing but a more advanced animal, . . . they take issue with the best wisdom and teaching of the ages. . . . It is only an unverified and unverifiable theory. . . . It would be very irrational to commit ourselves to a mere . . . hypothetical conceit such as this.—*Right Life*, pp. 32, 33.

SEISS SEES IN IT HELL FOR THE FEEBLEST.

According to it (Darwinism) the world is a scene of interminable strife, the uncertain paradise of the strong, the cer-

tain hell of the weak and feeble. The fittest, that is to say, the strongest only, have survived or can survive. . . . Darwinism makes a state of conflict the basis and beginning of order, and so its order can be nothing but a state of conquest, where the victorious strong of to-day may be the conquered weak of to-morrow, with no end to the enormous struggle, and no futurity except in offspring, perhaps to triumph, perhaps to perish everlastingly.—*Right Life*, pp. 315, 316.

SMITH (GOLDWIN)—EVOLUTION NOT AUTOMATIC.

With belief in the First Cause the theory of evolution need not interfere. Evolution cannot have evolved itself. It is a mode or process, not a creative force. Some power there must have been, if we can trust the indications of our intelligence on the subject, to set evolution on foot and to direct it in its course. Those who think to account for all things by the hypothesis of a vast alternation between homogeneity and heterogeneity stand in need of a prime motor.—*Guesses at the Riddle of Existence*, pp. 222, 223.

SPENCER (HERBERT) ON THE OMNIPRESENT.

We are obliged to regard every phenomenon as the manifestation of some Power by which we are acted upon. Though Omnipresence is unthinkable, yet as experience discloses no bounds to the diffusion of phenomena, we are unable to think of limits to the presence of this Power; while the criticisms of science teach us that this Power is incomprehensible, and this consciousness of an incomprehensible Power called Omnipresence from inability to assign its limits is just that consciousness on which religion dwells. Only in a doctrine which recognizes the unknown Cause as co-extensive with all orders of phenomena, can there be a consistent religion or a consistent philosophy.

SPENCER'S (HERBERT) MOST CERTAIN TRUTH.

Over and over again it has been shown that by the Persistence of Force is meant the Persistence of some Power, the nature of which remains inconceivable, and to which no

limits of time or space can be imagined, and which works in us certain effects; and though this Power universally manifests to us through phenomena alike in all surrounding worlds and in ourselves, the Power in which we live and move and have our being, this Power is and ever must remain inscrutable, yet the existence of this inscrutable Power is the most certain of all truths.

SPENCER'S (HERBERT) DEFINITION OF EVOLUTION.

Evolution is a change from an indefinite incoherent homogeneity to a definite coherent heterogeneity through continuous differentiations and integrations.

STANLEY (DEAN) ON THE DUST-MAN.

However far we may trace back the material part of man, no one can go further back or deeper than St. Paul or the Book of Genesis have (has) already led us. "The first man is of the earth, earthy," says St. Paul; "The Lord God," says the Book of Genesis, "made man of the dust of the earth," out of the inanimate brute earth; there is much, no doubt, that has of late years brought out the likeness of our physical nature to that of the lower animals. . . . It would be against the Bible . . . if we were told . . . that because our first man was of the earth, earthy, therefore all our higher and nobler desires, and hopes and affections, are also of the earth, earthy.—Sermon in Grace Church, New York, on "The Nature of Man," November 3, 1878.

STRONG ON "EX NIHILO NIHIL."

(From the President of Rochester Theological Seminary.) Evolution only shows what was the nature of the involution that went before. Nothing can come out that was not, at least latently, in the germ. I must interpret the acorn by the oak, not the oak by the acorn. Only as I know the glory and strength of the mighty tree, can I appreciate the meaning and value of the nut from which it sprang.—*The American Journal of Theology*, Vol. I., No. 1.

STRONG—SCIENCE VERSUS SUPERSTITION.

(Josiah Strong in *The New Era*.) One of the greatest services which science has rendered has been to clear the world of an immense amount of rubbish which lay in the path of progress. The scientific habit of mind is fatal to credulity and superstition; it rests not on opinions, but facts; it is loyal, not to authority, but to truth.—p. 12.

STUART'S TWENTY-FOUR-HOUR CREATIVE DAYS.

When the sacred writer in Genesis I. says "the first day," "the second day," etc., there can be no possible doubt—none, I mean, for a philologist, let a geologist think as he may—that a definite day of twenty-four hours is meant. What puts this beyond all question is that the writer says specifically, "The evening and the morning were the first day," "the second day," etc. Now, is an evening and a morning a period of some thousands of years?—Moses Stuart.

SWING ARGUES AGAINST EVOLUTION.

The theory most in conflict with the Bible picture of primitive man is the almost popular notion that man is a gradual result of progress in the animal kingdom and never had a paradise, but is on his way toward one, from a cellular or electric starting-point 1,000,000 years back. Against this theory, however, arises the fact that in the thousands of years of history no animal is showing the least sign of passing over into that moral consciousness, that self-hood, which so wonderfully distinguishes man.

SWING FINDS NO APE SCHOOL-HOUSES.

There is no visible effort on the part of the most intelligent quadrumana to build a school-house or to start a country newspaper! (The Lost Paradise in *Truths for To-Day*. . . . In his Defence at his Trial he spoke as follows:) The learned prosecutor, after unfolding to you the evolution theory of Spencer and others, says, as usual, "Mr. Swing holds these." And yet I am, I believe, the only Chicago minister who has published a sermon in part against that

theory. It is singular that while *I only* have published a sermon against evolution, I should be the one arraigned for not doing it.

TALMAGE ON THE "DAMNABLE" DOCTRINE.

From such a stenchful and damnable doctrine (as Darwinian Evolution), turn away. . . . I tell you plainly that if your father was a muskrat, and your mother an opossum, and your great-aunt a kangaroo, my father was God ; I know it. The Phenicians thousands of years ago declared that the human race wobbled out of the mud. . . . Evolution is not only infidel, atheistic and absurd, it is brutalizing. . . . Evolutionists have no idea of a future world. All the leading scientists who believe in evolution, without one exception, the world over, are infidel.—*Live Coals*, Chapters xxv., xxvi.

TEFFT'S DISBELIEF IN DARWIN'S GOD.

Though the name of God was appended to the last page of Mr. Darwin's "Origin of Species," it was put there only as a blind, . . . to signify an unknown and unknowable Power, which the author had detected in material nature, and for which he could give no corresponding mechanical account. This Darwinian God, indeed, is by no means the Being revealed in nature and confirmed in the Scriptures ; for Darwin nowhere recognizes the action of a spiritual Creator, etc.—*Evolution and Christianity*, p. 48.

TEFFT ON THE SPENCER DINNER.

The climax of the . . . philosopher's sojourn (in the United States in 1882) was a dinner at Delmonico's. It was there that William M. Evarts bowed in humble acknowledgment of his acceptance of the Darwin doctrine, . . . Professor Sumner maintaining that it was no longer a theory but a scientific truth. . . . Professors Marsh and Fiske gave their adhesion to the novel science. . . . Carl Schurz and ex-Secretary Bristow nodded assent to every word of praise . . . pronounced on the teachings of the distinguished advocate of evolution. . . . More than two hundred American gentle-

men taking chairs at the tables . . . were representative citizens; showing the drift of public opinion. . . . Mr. Beecher went so far . . . as to make the statement that he was willing to be regarded as having personally descended from the monkey, provided he could be sure of having descended far enough.—B. F. Tefft, D.D. (of the Methodist Episcopal Church), in *Evolution and Christianity*, pp. 37-39.

TENNYSON—MAN'S SOUL IN A BRUTE'S HOUSE.

The Lord let the house of a brute to the soul of a man,
And the man said, "Am I your debtor?"
And the Lord—"Not yet: but make it as clean as you can,
And then I will let you a better."

THIERS ANXIOUS TO CONFOUND MATERIALISM.

I must give a pendant to my book on property. I am preparing it—a work against materialism. . . . Materialism is a folly as well as a peril. I am anxious to confound it in the name of science and good sense. For twelve years I have been engaged in this work; during all that time I have been demanding from botany and chemistry and natural history their arguments against the detestable doctrine that leads honest people astray.—Louis Adolphe Thiers, President of the French Republic.

THOMASSEN ON THE LATEST DEVELOPMENT.

The investigators of natural history do not concern themselves with the heavenly origin of man, but only with the earthly. Why should it be deemed unworthy of man to regard him as the latest and highest development of animal life? Did he come forth any less good from the hand of the Creator if, in the dark womb of untold ages, the animal type was more and more ennobled, until that human form was attained, which man regards as the image of his Maker?—J. H. Thomassen.

THOMPSON (J. P.) ON DARWIN'S PROFESSION.

The most rigid naturalist may believe in an intelligent First Cause of the Universe, and, apart from his naturalism

in science, may believe in the Bible as a revelation from God. Darwin professes to do this. His hypothesis is not atheistic or materialistic. These scientists only carry farther back in the succession of things the point of contact with that Divine Will which is the original cause of all.—J. P. Thompson, *Man in Genesis and Geology*, pp. 79, 80.

THOMPSON (R. E.) ON DARWINIAN SOCIALISM..

Darwinism, with its exaggerated emphasis on environment, has been . . . an ally of the socialistic tendency, and has predisposed our age to lend an ear to socialistic theories. The two theories rest on this common assumption of the omnipotence of environment in shaping character. It is far truer sociologically that character gives shape to environment, and that social reforms must begin from a spiritual transformation.—Robert Ellis Thompson, *Divine Order of Human Society*, p. 145.

TYNDALL'S REPUDIATION OF ATHEISM.

Can it be that there is no being or thing in nature that knows more about these matters than I do? Do I, in my ignorance, represent the highest knowledge of these things existing in this universe? Ladies and gentlemen, the man who puts that question to himself, if he be not a shallow man, if he be a man capable of being penetrated by a profound thought, will never answer the question by professing the creed of atheism, which has been so lightly attributed to me.—Quoted in Father Lambert's *Tactics of Infidels*, p. 322.

TYNDALL'S REPUDIATION OF EVOLUTIONISM.

The process must be slow which commends the hypothesis of natural evolution to the public mind. For what are the core and essence of this hypothesis? Strip it naked, and you stand face to face with the notion that not alone the more ignoble forms of animalcular or animal life, not alone the nobler form of the horse and lion, not alone the exquisite and wonderful mechanism of the human body, but the human mind itself—emotion, intellect, will, and all their phenomena—were once latent in a fiery cloud. Surely the

mere statement of such a notion is more than a refutation. I do not think that any holder of the evolution hypothesis would say that I overstate it or overstrain it in any way. I merely strip it of all vagueness, and bring before you unclothed and unvarnished the notions by which it must stand or fall. Surely these notions represent an absurdity too monstrous to be entertained by any sane mind.—Lecture, September, 1870, on "The Scientific Uses of the Imagination." See *Athenæum*, September 24, 1870, p. 409.

VIRCHOW ON "THE BUBBLE COMPANIES."

(Joseph Cook says in his "Prelude" on Virchow's Reply to Haeckel's Materialism) Virchow is so conservative as to affirm that no one has a right to affirm that man is derived from the ape or any other animal. He affirms that the central theory of Darwinism is as yet only a hypothesis, and that all who teach it are going far beyond the permission of the scientific method. . . . Virchow, in one of the quarterlies that he edits, has lately attacked the extravagancies of the advanced Darwinians. . . . He styles the circles of materialistic evolutionists "bubble companies." Language like this from perhaps the foremost chemist on the globe is a sign of the times.

VIRCHOW ON "CARBON AND CO."

No one can adduce a single positive fact in evidence that such spontaneous generation ever took place, or that an inorganic mass of a certain favored group of atoms, Carbon and Co., was ever transformed into an organic mass. All attempts to find a place for it have lamentably failed.—*Address in Munich*, 1876.

VIRCHOW—THE HORRORS OF EVOLUTION.

I only hope that the theory of evolution may not produce those horrors in our country which similar theories have actually brought to our neighbors. Anyhow, this theory, if carried to its consequences, has an extremely dangerous side, and that the Socialists have a certain notion of it

already you will, doubtless, have remarked. We must make this quite clear to ourselves.—Naturalists' Convention at Munich.

VIRCHOW'S VERDICT: LIFE FROM LIFE.

Life has no other origin than life itself, and this is one of the great truths which the labors of pathologists and biologists of the present century have established beyond the possibility of a doubt. If the life that is taken from life is taken from a highly developed life, so will be the life taken. My earnest hope and belief is that the final mystery of life, the key to life, the principle that keeps life alive, will be solved by the biologists and pathologists before all the members of the present Congress are dead.—Extract from *Address at International Congress of Biologists* in Moscow, August 19, 1897.

VOGT UNEARTHS PRIMITIVE GIANTS.

Carl Vogt, one of the earliest and most influential of Darwin's German disciples, . . . conceived of "the man of the oldest Stone Age" as "of large stature, powerful and long-headed."—(Quotations from "Man in the Past, Present and Future." See p. 294 of *Paradise Found*, by W. F. Warren.)

WALLACE ON NATURAL SELECTION.

Natural selection is only a means by which the Creator worked. . . . A superior Intelligence has guided the development of man in a definite direction, and for a special purpose, just as man guides the development of many animals and vegetable forms; . . . (and) it, therefore, implies that the great laws which govern the material universe were insufficient for his production.—Alfred Russell Wallace.

WARREN FINDS THAT THE TREE OF LIFE IS FOUND.

Turn to *The Inter-Ocean*, Chicago, December 11, 1884, in which, in an illustrated article entitled "The Tree of Life," we are informed that "science has now discovered . . . both the Tree and the River of Life." The former is the brain and the spinal cord of man. "By the most rigid scientific examination it is shown to fill the ideal type and plan of a

tree more completely than any tree in the vegetable kingdom. The spinal cord is the trunk. . . . Its roots are the nerves. . . . The brain is its foliage. The mental faculties are classified in twelve groups by . . . recent scientific analysis. This tree bears twelve kinds of fruit. . . . On each side . . . is the River of Life. . . . This has four heads in the four chambers of the heart. . . . The branches of this river pass . . . to the head (of the body), to the left and to the right. . . . But greatest of all . . . 'Phrath' (Euphrates) reaches . . . to the trunk and lower limbs. . . . The blood is the 'Water of Life,' and it looks as 'clear as crystal' when seen through a microscope, the eye of science. It is three-fourths water, and through this are diffused the . . . living materials which . . . construct and maintain the bodily organs." Had this article and its antique-looking illustration been found in one of the Church fathers, it would have afforded to a certain class of "scientists" great edification.—W. F. Warren in *Paradise Found*, pp. 227, 278.

WARREN FINDS A SAVAGE IN GENESIS.

The song of Lamech, Genesis IV., 23, 24, is the song of a true savage, though of one who has known the law of right and duty. One can hardly read it without imagining it first sung in a kind of domestic war-dance in the hut of its polygamous author. He glories in his homicides, and evidently belongs to those who with savage lust and brutality "took them wives of all which they chose." He was a representative of his Cainite kindred. By the mass of these and those who intermarried with them the Father and Lord of all creatures was ignored and gradually misconceived, and at last superseded by creations of man's own disordered mind and heart, until the pure primitive religion of the righteous patriarchs became a false worship as irrational and immoral as the mass of those who gave themselves to its loathsome and cruel practices. With some populations this abnormal and immoral evolution proceeded to thoroughly unnatural and self-destructive results, such as religious prostitution, sodomy, human sacrifices, cannibalism, etc.—William F. Warren,

President of Boston University, in *Paradise Found, or the Cradle of the Human Race at the North Pole*, pp. 397, 398.

WINCHELL REFERS TO GOD'S FUNERAL.

The investiture of matter with thinking and voluntary attributes would summon us to the funeral of God.

WINCHELL LOOKS AND SEES NOTHING.

All the facts which have fallen under our observation fail to supply a single species derived from another. *Consecutiveness* falls far short of logical proof of descent.

WINCHELL ON THE MODERNNESS OF MOSES.

The remarkable record of creation ascribed to Moses harmonizes beautifully with the latest determinations of science, and must have been wholly unintelligible, save in its spirit and general purport, to former generations of men. . . . The author of this record had information vastly in advance of his age, and which he could not have possessed except through miraculous communication.—*Science and Religion*, p. 381.

YOUMANS ON THE TASK OF THE FUTURE.

Darwin, Haeckel, Spencer, may be at fault, but, in common with a large and increasing body of scientific men, they are all agreed that evolution is a great established fact, a wide and valid induction from the observed facts of nature, the complete elucidation of which is the grand scientific task of the future.—Edward L. Youmans.

PART III.

THE BIBLE.

ABBOTT—THE EYES OPENED.

Revelation is unveiling; but the veil is over the mind of the pupil, not over the face of the truth. This veil can only be removed gradually, as the mind acquires a capacity to perceive and receive truth before incomprehensible. . . . God is not veiled, but man is blind; and the Bible opens the eyes of the blind. . . . The Bible is a revelation because it is a literature of power; it operates on humanity for cataract; it removes the veil from the eyes of the readers; it stirs the readers to see the truth with their own eyes and to think it in their own thoughts.—Lyman Abbott, *The Evolution of Christianity*, pp. 21-25.

ABBOTT—THE BIBLE OPENED.

The discovery of a Western continent, a quickened commerce, the invention of the printing-press, a revival of literature, the birth of the scientific spirit, the first post-office, telescope, spinning-wheel, were nearly all contemporaneous with the first open Bible. These are not accidents. . . . European libraries and Eastern monasteries have been ransacked for MSS. . . . New translations have sprung up in every land. . . . The whole Protestant Church have agreed upon a course of Bible study, and so wide is the interest in it that every religious newspaper and some secular papers print every week a commentary on the current lesson.—*Ibid.*, Condensed from pp. 96-104.

ADAMS (J.)—THE WORLD'S BEST BOOK.

I have examined all, as well as my narrow sphere, my straitened means, and my busy life would allow me;

and the result is that the Bible is the best book in the world.—John Adams, second President of the U. S.

ADAMS (J. Q.) TO MEN OF THE WORLD.

I speak as a man of the world to men of the world; and I say to you : Search the Scriptures. The Bible is the book of (above) all others to be read at all ages and in all conditions of human life; not to be read once or twice through and then laid aside, but to be read in small portions every day.—John Quincy Adams.

ADDISON—THE BIBLE'S ANTHEMS.

There is no passion that is not finely expressed in those parts of the inspired writings which are proper for divine songs and anthems.—Joseph Addison.

ALEXANDER I. (TSAR) DEVOURS THE BOOK.

I have devoured it, finding in it words suitable to and descriptive of the states of my mind. The Lord has been pleased to give me an understanding of what I read therein.

AMBROSE DEFINES THE PSALTER.

The Psalter is the praise of God, the weal of man, the voice of the church, the best confession of faith.

ARNOLD (M.)—FAMISHING FOR THE BOOK.

To the Bible men will return because they cannot do without it; just as a man who tried to give up food, thinking it a vain thing, would return to food. . . . All Scripture is practical, and intended to minister to our improvement rather than to our curiosity. It is astonishing how a Bible sentence clinches and sums up an argument.—Matthew Arnold.

ARNOLD (M.) RECOMMENDS IT TO CHARLES READE.

The old Bible is getting to be to us literary men of England a sealed book. We may think that we know it; we were taught it at home; we heard it read in church; perhaps we can quote some verse or even passage; but we really know very little of it. I wish, Reade, that you would take up the Old Testament, and go through it as though every page were

altogether new to you—as though you had never read a line of it before. I think that it will astonish you. (He did so, and was converted, according to a writer in *The Andover Review*, quoted by C. H. Wetherbee.)

AUGUSTINE—BOOK FOR SAGE AND SUCKLING.

The Scripture so speaketh, that with the height of it, it laughs proud and haughty men to scorn; with the depth of it, it terrifies those who with attention look into it; with the truth of it, it feeds men of the greatest knowledge; and with the sweetness of it, it nourisheth babes and sucklings. . . . Its smiling surface allures the little ones; yet marvelous is its depth! . . . It is a shudder to gaze into it, the shudder of reverence and the thrill of love!—*Confessions*.

BACON—A PUBLIC BENEFACTOR.

There never was found in any age of the world either religion or law that did so highly exalt the public good as the Bible.—Lord Bacon.

BARNES—A PECULIAR BOOK.

Take away the history of the past in the Bible, and there are two thousand years of the existence of our race, and that too of the forming period, of which we would know nothing. The Bible was penned in a remote age, in a remote corner of the world, among a people without a science, and without any other literature, and when the human mind was comparatively in its infancy.—Albert Barnes.

BARNES—ITS STAYING QUALITIES.

No book has excited so much opposition as this; but it has survived every attack which power, talent and eloquence have ever made upon it. No army has ever survived so many battles; no ancient bulwark has endured so many sieges, and stood so firm amid the thunders of war and the ravages of time; and no rock has been swept by so many currents, and has still stood unmoved. It has outlived all conflicts and survived all changes.—Albert Barnes.

BARNES—THE FOREMOST BOOK.

To-day the book that is most frequently printed, and on which the art of printer and binder is most abundantly lavished, is the Bible. While the stream of time has rolled on, and thousands of other books have been engulfed, this book has been borne triumphantly on the wave; and it is destined to be borne onward to the end of time.—*The Way of Salvation*, Sermon I.

BAXTER AMONG THE CRITICS.

I must tell you a great and needful truth, which Christians, fearing to confess, by overdoing, tempt men into infidelity. The Scripture is like a man's body, where some parts are but for the preservation of the rest, and may be maimed without death.—R. Baxter.

BEATTIE—IT IS A FRIEND AND A FOE.

There is not a book on earth so favorable to all kind and sublime affections, and so unfriendly to hatred, persecution, tyranny, injustice, etc., as the Gospel.

BEECHER—THE LIVING BOOK.

No book has had so important and so high a use as the Bible. It has shined in the minds of past generations to guide the ways of men; to make them strong for duty, patient in suffering, upright in life, resigned in death. It is the one book in which righteousness sounds its admonitions from beginning to end; . . . in which divine character is set forth as pure, free from human passion, and centered in love and benevolence. The best thoughts of men are expressed in the Bible, and the best thoughts, best actions, best motives and feelings . . . have been made possible by it. It is a living book, shooting out rays of light and heat into all the world. He who knows only the print and type of the book, knows only a painted sun. No other book has the power to change human nature, to inspire a desire to be free from sin, to develop righteousness.—Henry Ward Beecher.

BEECHER—THE LIFE-GIVING BOOK.

It is a life-giving book. Its track in history is like the path of the sun, filling the ages with light and growth. It is the only book that develops God in human conditions; that cheers the end of life, opening the doors of immortality; the only book that from beginning to end has sympathy with the poor and weak and struggling, the sorrowing, the sinful. This is the book which men fear will be destroyed! But sooner will you pluck the stars out of heaven. . . . All theories of the sun may be assailed, but the sun shines on and cares naught for them. All theories respecting the history and structure of the Bible may be mooted and disputed; but there it is, a book whose fruits rise higher, smell sweeter, taste more flavorsome, inspire more health than any or all others that have been produced upon the plain of human life. . . . It is the training book of the world. . . . The Bible emptied, effete, worn out! If all the wisest men of the world were placed man to man, they could not sound the shallowest depths of the Gospel of John.—Henry Ward Beecher.

BEHREND'S BELIEF IN THE BIBLE.

My belief in the Bible has been confirmed by the fruit which it has produced. It has made motherhood sacred; it has purified the home; it has recognized and respected the image of God, whether carved in alabaster, copper or ebony; it has brought the grandest life into a dead world; and has produced the most glorious of all civilizations. My belief in the Bible is confirmed by the absence of even an attempt on the part of its enemies to surpass and so displace it. If it be only human, let the men of our day, with all the accumulated culture of two hundred generations, improve on the work of Jewish peasants and Galilean fishermen. The sun will easily and certainly retain his primacy until some brighter luminary banish him from the skies. And there is only one way of subverting the Bible that we have, and that is to give us a better one.

BELLOWS TELLS HOW IT CAME TO US.

The Bible owes its continued authority and influence to the fact that in its various records flows down the full and vigorous river of God's truth and grace in the history of a race peculiarly and providentially fitted to receive special communications from on high.—Henry W. Bellows.

BENGEL WRITES HIS OWN PRESCRIPTION.

Apply thyself wholly to the Scriptures, and apply the Scriptures wholly to thyself.

BEZA—THE BIBLE AS AN ANVIL.

God's Word is an anvil which has worn out many a hammer.

BIRCH—GOD SPELLING BIBLE WORDS.

God is the arranger of its clauses, the chooser of its terms, the speller of words.—*Argument*, in the Briggs Heresy Trial, p. 36.

BISMARCK—GOD'S WILL IN THE GOSPELS.

For me the phrase "by the grace of God," affixed by Christian rulers to their names, forms no empty sound; but I see in it the acknowledgment that princes desire to sway the scepter intrusted to them by the Almighty, according to God's will on earth. I, however, can only recognize as the will of God that which is contained in the Christian Gospels.—(Spoken in 1847.)

BOLINGBROKE—GOSPEL TEACHING.

The Gospel is one continued lesson of morality, justice, benevolence and universal charity.

BONAR—THE BIBLE'S LAST BATTLE.

If this be the last battle, there must out of it come a last victory for the book of God, which will show that there is no amount of antagonism to God which it cannot face, and strength of human evil with which it cannot cope successfully.—*White Fields of France*, p. 124.

BOOTH—INSPIRED POETRY.

The inspired poetry of David or of Job, the simple narrative of the Evangelists, the fiery eloquence of Peter and Paul, are unequaled by any poets or prose-writers of any age or country. Why should they not, then, educate their students, as well as Homer or Vergil?—Maude Ballington Booth, *Beneath Two Flags*, p. 249.

BRIGGS—THE BOOK OF THE AGES.

The Sacred Scriptures contain a divine revelation to mankind for all ages. They are the treasury of grace to train the race and guide the world until the second advent of Christ. What theologian or what church has mastered them? Through all ages of church history there has been a progressive appropriation of the Word of God in worship, in doctrine and in life. The Scriptures and man are counterparts. The Bible contains its special revelation for every man and every race and every epoch for the entire world. It is on this account a unique book, a Divine Book. . . . The Scriptures are for the whole world and for all time.—Charles A. Briggs, *Whither*, pp. 11, 15.

BRIGGS—WORLD TRANSFORMED BY NEW TESTAMENT.

The Greek literature of the New Testament lays the foundation of the sermon and the theological tract—those forms of literature which have been the means of a world-transforming power as, from pulpit and chair, Christian ministers have stirred the hearts and minds of mankind.—Charles A. Briggs.

BROWN—ASSYRIOLOGY AND THE OLD TESTAMENT.

Assyriology gives to Hebrew literature and life a new setting. The cuneiform inscriptions do not explain all things that need explanation, from Genesis to Malachi; . . . but largely by their aid, supplemented by modern discoveries in other archæological fields, the inquiries about ancient peoples can receive satisfactory answers. We are coming by degrees to a time when we may construct a full and accurate history of those lands and those centuries which saw the growth,

the development, the proud culmination, the ruin, and the partial recovery of the Hebrew national life.—Francis Brown, Professor of Hebrew, Union Theological Seminary, January, 1898.

BROWN TELLS HIS EXPERIENCE.

So far as I have observed God's dealings with my soul, the flights of preachers sometimes entertained me, but it was Scripture expressions which did penetrate my heart.—John Brown of Haddington.

BRUCE WRITES IN HIS BIBLE.

'Tis very vain for me to boast
How small a price this Bible cost ;
The day of judgment will make clear
'Twas very cheap or very dear.

BUNSEN'S VALUATION OF THE BOOK.

The Bible is the only cement of the nations. (Chevalier Bunsen's biographer says of him :) Even when most engaged, he carried on that regular study of the Old Testament and New Testament which continued through life.

BURKE AS A BIBLE READER.

I have read the Bible morning, noon and night, and have ever since been the happier and better man for such reading.—Edmund Burke.

BURR—THE BOOK OF YESTERDAY.

Eighteen centuries have passed since the Bible was finished. They have been centuries of great changes. In their course the world has been wrought over into newness at almost every point. But to-day the text of the Scriptures, after copyings almost innumerable, and after having been tossed about through ages of ignorance and tumult, is found, by exhaustive criticism, to be unaltered in every important particular—there being not a single doctrine, nor duty, nor fact of any grade that is brought into question by variations of reading—a fact that stands alone in the history of ancient literature.—E. F. Burr in *Ad Fidem*, p. 330.

BURR—THE BOOK OF TO-DAY.

The Bible is in possession. The songs of the nursery breathe it. It made the English language and it preserves and vertebrates it. All letters and documents, all pleasure and business take date from it, and move in the grooves which its calendar provides. Our legislators pray in its name, and in its name our governors proclaim fasts and thanksgivings. With hand on it, our magistrates utter their oath of office. It christens, marries and buries the whole people. We have many sects, but they all unite on the Bible.—*Ibid.*

BURR—THE BOOK OF TO-MORROW.

As a mere book it will never die. Such height of thought, such breadth of expression, such aptness in speaking to the heart of the race! Surely it will live and be read in the world's latest afternoon; and when the last ray is fading out of the eye of humanity, it will not be toward Homer or Plato that the straining orb will be found directing itself, but rather toward the various glories of that one book which deserves to be called The Book of Mankind.—*Ibid.*

BUTLER (BISHOP)—NEW TRUTHS IN OLD BOOK.

Nor is it at all incredible that a book which has been so long in the possession of mankind should contain many truths yet undiscovered. And possibly it might be intended that events as they come to pass should open and ascertain the meaning of several parts of Scripture.—*Analogy*, II., iii., 21.

BUTLER (GENERAL)—A GUBERNATORIAL BIBLE.

(Written on flyleaf of Bible called "The Butler Bible," January 1, 1884.) When I came into the Executive Chamber a year ago I could not find a copy of the Holy Scriptures. I suppose each Governor took his away with him. A friend gave me this. I leave it as a needed transmittendum to my successor in office, to be read by him and his successor each in turn.—Benjamin F. Butler.

BUTLER (GENERAL) POINTS TO CHRIST IN IT.

Not only does the Bible inculcate a system of the purest morality, but in the person and character of our blessed Saviour it exhibits a tangible illustration of that system. In him we have set before us—what, till the publication of the Gospel, the world had never seen—a model of feeling and action adapted to all times, places and circumstances; and combining so much of wisdom, benevolence and holiness, that none can fathom its sublimity; and yet in a form so simple that even a child may be made to understand and taught to love it.—Benjamin F. Butler.

BYRON—THE BELIEVER'S ADVANTAGE.

The firm believers of the Gospel have a great advantage over all others; and for this simple reason, that if it is true, they will have their reward hereafter; and if there is no hereafter, they can but be with the infidel in his eternal sleep.—Lord Byron.

CAINE—NO BOOK LIKE IT.

I think that I know my Bible as few literary men know it. There is no book in the world like it. Whatever strong situations I have in my books are not my own creation, but are taken from the Bible.—Thomas Henry Hall Caine.

CARLYLE—THE COTTAGE BIBLE.

In the poorest cottage there is one book wherein for thousands of years the spirit of man has found light and nourishment and an interpreting response to whatever is deepest in him; the Book wherein to this day (to) the eye that will look well, the mystery of existence reflects itself; and if not to the satisfaction of the outward sense, yet to the opening of the inward sense, which is the far grander result.

CARLYLE—LUTHER'S BIBLE.

It must have been a blessed discovery, that of an old Latin Bible which Luther found in the Erfurt library. He had never seen the Book before. It taught him another lesson

than that of fasts and vigils. He learned now that a man is saved not by singing masses, but by the infinite grace of God; a more credible hypothesis. He gradually got himself founded as on the rock. No wonder that he should venerate the Bible, which had brought this blessed help to him. He prized it as the Word of the Highest must be prized by such a man. He determined to hold by that; as through life and to death he firmly did.—*Hero Worship*, p. 120.

CARLYLE—THE BOOK OF JOB.

Our own book of Job. . . . I call that one of the grandest things ever written with a pen. . . . Such a noble universality reigns in it. A noble book; all men's book! It is our first, oldest statement of the never-ending problem—man's destiny, and God's ways with him here on this earth. Grand in its epic melody. . . . So true every way; true eyesight and vision for all things; material no less than spiritual: the horse,—“hast thou clothed his neck with thunder?—he laughs at the shaking of the spear!” Such living likenesses were never since drawn. . . . Sublime sorrow, sublime reconciliation; oldest choral melody. . . . There is nothing written, I think, in the Bible or out of it, of equal merit.—*Hero Worship*, p. 45.

CARLYLE—DAVID'S PSALMS.

Of all acts, is not, for a man, repentance the most divine? . . . David's life and history, as written for us in those psalms of his, I consider to be the truest emblem ever given of man's moral progress and warfare here below. All earnest souls will ever discern in it the faithful struggle of an honest human soul toward what is good and best. Struggle often baffled, down as into entire wreck; yet a struggle never ended; ever, with tears, repentance, true unconquerable purpose begun anew.—*Hero Worship*, p. 43.

CARLYLE—THE MAHOMETAN “BIBLE.”

It was during these wild wayfarings and strugglings, especially after the flight to Mecca, that Mahomet dictated at in-

tervals his sacred book which they name Koran, or Reading, "Thing to be read." This is the Work which he and his disciples made so much of, asking the world, "Is not this a miracle?" . . . The Mahometans regard their Koran with a reverence which few Christians pay even to their Bible. . . . We hear of Mahometan doctors that had read it 700,000 times! Very curious. . . . Our translation of it, by Sale, is known to be a very fair one; I must say that it is as toilsome reading as any that I ever undertook. A wearisome confused jumble, crude, incondite; endless iterations, long-windedness, entanglement, . . . insupportable stupidity, in short! Nothing but a sense of duty could carry any European through the Koran. . . . Mahomet's followers found the Koran lying all in fractions, . . . much of it, they say, on shoulder-blades of mutton, flung pell-mell into a chest. . . . It is the confused ferment of a great rude human soul, . . . untutored, that cannot even read. . . . This the Koran. . . . One feels it difficult to see how any mortal ever could consider this Koran as a book written in heaven; too good for earth; as a well-written book, or indeed as a book at all; and not a bewildered rhapsody; written, so far as writing goes, as badly as almost any book that ever was! So much for national discrepancies and the standard of taste.—*Hero Worship*, pp. 59-61.

CASS WANTS THE BIBLE STUDIED.

I earnestly hope that God's day may be hallowed and His Word studied through this whole land, till their obligations are felt and acknowledged by all its people.—Gen. Lewis Cass.

CECIL DETECTS GOD'S PENMANSHIP.

I find the Bible written in the style of His other books of Creation and Providence. The pen seems in the same hand. I see it at times indeed write mysteriously in each of these books; but I know that mystery in God's works is only another name for my ignorance. The moment, therefore, that I become humble, all becomes right.

CECIL DELIGHTS IN GOD'S GARDEN.

The Bible resembles an extensive garden where there is a vast variety and profusion of fruits and flowers, some of which are more essential or more splendid than others, but there is not a blade suffered to grow in it which has not its use and beauty in the system.

CHANNING—ITS DIVINE ORIGIN.

The age of its birth, its freedom from earthly mixtures, its unborrowed solitary grandeur; these are to me strong indications of its divine descent. I cannot reconcile them with a human origin.

CHEEVER—THE BIBLE AS A HELM.

Its principles ought to be as much a part of the educated intelligent constitution as the rudder is part of a well-built ship.

CLARKE (J. F.)—THE UNIVERSAL BOOK.

Every commanding race, every vast civilization, has been directed and controlled by its sacred writings. . . . The Bible stands above them all. The others are the books of particular races, but the Bible has a constituency composed of all the races of the world. The others belong to decaying, arrested, or dead civilizations; the Bible to the advancing and all-conquering races that stand for the highest civilization on this planet. . . . Kingdoms fall, institutions perish, civilizations change, human doctrines disappear, but the imperishable truths which pervade and sanctify the Bible shall bear it up above the flood of change and the deluge of years.—Lecture, "*What is the Bible?*" etc.

CLAUDIUS LISTENS TO JOHN'S ANGEL.

In reading John, it is as though his angel were holding the light for me, and in certain passages would fall upon my neck and whisper something in my ear.—Matthias Claudius.

CLEVELAND FINDS AN UNERRING GUIDE.

Beyond all doubt the teachings of the Bible furnish the best and most unerring guide to the performance of public duty and the discharge of personal obligations.—(Signed) Grover Cleveland, Gray Gables, Buzzard's Bay, July 2, 1897, and written specially for insertion in this book.

COLERIDGE'S BIBLE FINDS COLERIDGE.

In the Bible there is more that finds me than I have experienced in all other books put together; the words of the Bible find me at greater depths of my being; and whatever *finds me* brings with it an irresistible evidence of its having proceeded from the Holy Spirit. . . . The Gospels, in which Christ is placed before us so vividly, are the repositories of divine wisdom. The greatest productions of human genius have little quickening power in comparison with these simple narratives. . . . Intense study of the Bible will keep any man from being vulgar in point of style.

COLERIDGE SEES SIGHT IN WINDOW.

Would I withhold the Bible from the cottager or the artisan? Heaven forbid! The fairest flower that ever clomb up a cottage window is not so fair a sight to my eyes as the Bible gleaming through the lower panes. . . . For more than one thousand years the Bible has gone hand in hand with civilization, science, law; in short, with moral and intellectual cultivation; always supporting, and often leading the way. . . . Good and holy men, and the best and wisest of mankind, the kingly spirits, have borne witness to its influences, and have declared it to be beyond compare the most perfect instrument, the only adequate organ of humanity.—*Confessions from an Inquiring Spirit*, pp. 71, 85, etc.

COLFELT—THE BIBLE'S NEW BEAUTY.

The fierce light of Science has beaten upon the page of Sacred Scripture, the spear of Ithuriel has been hurled through many an untenable interpretation and wrong translation. But what has been the result? Simply this: to

bring out the meaning and grandeur with a force never known before. . . . The Scriptures are more studied, better known, more influential than ever.—*Oxford Journal*, November, 1897.

CONWAY—BOOK FOR WORKINGMAN.

Scholars may quote Plato in studies, but the hearts of millions shall quote the Bible at their daily toil, and draw strength from its inspiration as the meadows draw it from the brook.—Moncure D. Conway.

COOK—THE SIXTY-SIX PAMPHLETS.

There is a book composed of sixty-six pamphlets, written in different ages, some of them barbarous (ages). There are in the volume no adulterate moral elements. Its winnowedness is a fact made tangible by the world's experience. Most of our legislatures require that a Bible shall be in the hands of every inmate of a jail, penitentiary and reformatory, . . . and that the halls of legislation and courts shall be supplied with copies of the Bible at the public's expense.—Joseph Cook, *Transcendentalism*, 75. *Socialism*, 187.

COOK—STRANGE VOLUME OF ANTIQUITY.

All sacred literatures come into conflict with conscience or the dictates of long experience, except that strange volume coming from a remoter antiquity than any other, and read in two hundred languages, and kept so pure that above the highest heavens opened to us by genius the Biblical azure spreads out as noon risen on mid-noon.—*Transcendentalism*, 98 (ext.).

COOK—BOOK FOR DYING PILLOW.

Do you know a book that you are willing to put under your head when dying?—that is the best for you to study while living? There is but one such book. I have not made up my mind to put under my head, when dying, anything written by Voltaire or Strauss or Parker. If you tell me what you want for a dying pillow, I will tell you what you want for a pillar of fire in life.—*Orthodoxy*, 101 (ext.).

COOK—BIBLE AND FRENCH REVOLUTION.

It is stated that when the French Revolution was over, a committee, which was sent to Paris by one of the religious societies of London to ascertain the moral condition of the people, searched four days in all the book-stores, etc., before they could find a single copy of the Bible.—*Socialism*, 185.

COOK'S MUSTARD-SEED PHILOSOPHER.

Do not suppose that inspiration guarantees infallibility in merely botanical truth. A small philosopher said to me once, "The Bible affirms that the mustard-seed is the smallest of all seeds. Now, there are seeds that cannot be seen with the naked eye. Where, therefore, is your doctrine of inspiration?" I thought that that man's mind was the smallest of all mustard-seeds! Inspiration is the gift of infallibility in teaching moral and religious truth. The Scriptures are therefore profitable for what? For botany? That is not the record. They are profitable for "instruction in righteousness." They are a rule of religious, not of botanical faith and practice. My mustard-seed philosopher, like many another objector, appeared to be in ignorance of the definition of inspiration.—*Transcendentalism*, pp. 75, 76 (ext.).

COOK—SCIENTIFIC ERRORS.

Our faith in inspiration rightly defined would not be touched at all even if we were to prove a geological error in every verse of the first chapter of Genesis. . . . If merely geological or botanical error, touching no religious truth, were found, . . . we should yet hold that in the first leaves of the Scriptures we should have . . . unspeakably important religious truth. If an error in merely physical science, touching no religious truth, were proved, inspiration would stand unharmed. . . . Of course, I need not say to this distinguished audience what Galileo said to his persecutors, that the Bible is given to teach how to go to heaven, and not how the heavens go.—*Transcendentalism*, pp. 75, 79, 80. . . .

I do not believe that there is any geological error there. . . .
I do not admit that scientific error has been proved against
the Bible anywhere.—*Ibid.*, 79, ff.

COWPER—THE PRODIGAL SON, ETC.

The parable of the Prodigal Son, the most beautiful fiction
ever invented; our Saviour's speech to his disciples, with
which he closed his earthly ministrations, full of the sublimest
dignity and tenderest affection; surpass anything that I ever
read, and, like the Spirit by which they were dictated, fly
directly to the heart.

'Tis Revelation satisfies all doubts,
Explains all mysteries except its own,
And so illuminates the path of life,
That fools discover it, and stray no more.

CROSBY—BIBLE MEN BUILD SCIENCE SCHOOLS.

Who founded Heidelberg, Leipsic, Tubingen, Jena, Halle,
Berlin, Oxford and Cambridge? They were Bible men.
When the rest of mankind were caring for the mere necessities
of the body, Bible men were holding the torch of science;
and these men were the predecessors of the Bacons and
Newtons. Who founded American colleges? With very
few exceptions they were Bible men. Newton was only one
of hundreds who, given to science, loved his Bible. From
his day the succession has been complete.—Howard Crosby.

DANA (C. A.) TO THE JOURNALISTS.

The most indispensable book for the journalist is the Bible.
There is no book whose style is more suggestive. From it
you learn that sublime simplicity which never exaggerates,
which recounts the greatest event with solemnity but with-
out sentimentality. You open it with confidence and lay it
down with reverence. When you get into a controversy, and
want exactly the right answer, what closes a dispute like a
verse from the Bible? There is no book like it.

DANA (J. D.)—GENESIS AND GEOLOGY.

The grand old Book of God still stands ; and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the Sacred Word.

D'AUBIGNÉ—THE BIBLE'S ENEMIES.

The cruel battles fought some years ago around the Malakoff tower showed that in that tower lay the key of war, and on it depended defeat or triumph. So the multiplied attacks in our day against the Bible indicate that it is, in the eyes of our adversaries, the tower which above all others must be torn down.

DAVID'S ALLEGED 151ST PSALM.

1. I was small among my brethren, and youngest in my father's house. I tended my father's sheep.

2. My hands formed a musical instrument and my fingers tuned a psaltery.

3. And who shall tell my Lord? The Lord himself; he himself hears.

4. He sent forth his angel and took me from my father's sheep, and anointed me with the oil of his anointing.

5. My brothers were handsome and tall, but the Lord did not take pleasure in them.

6. I went forth to meet the Philistine, and he cursed me by his idols.

7. But I drew his own sword and beheaded him, and removed the reproach from the children of Israel.

DEPEW—THE WIDE-OPEN BIBLE.

Now no one outside the antiquaries and critical few reads the fathers of the church, the schoolmen, the leaders of the Reformation. . . . The body of their truth, from which they derived their doctrines and constructed their systems, is found in the open Bible by every fireside in the land. From its pages the individual, according to his or her light or opportunity, draws the lessons of life.—Chauncey M. Depew.

DIDEROT—THE BOOK FOR THE CHILD.

No better lessons than those of the Bible can I teach my child.

DRYDEN ON SCRIPTURE STYLE.

For Scripture style is noble and divine,
It speaks no less than God in every line ;
It is not built on disquisitions vain;
The things we must believe are few and plain.

DWIGHT'S BRIEF DEFINITION.

The Bible is a window in the prison of hope, through which we may look into eternity.—Timothy Dwight.

EDWARD VI. RECEIVING THE SWORDS.

There is yet another sword to be delivered to me ; I mean the sacred Bible, which is the sword of the Spirit, without which we are nothing, neither can we do anything.

ELIOT'S FIRST AMERICAN BIBLE.

About half a century after King James's translation of the Bible, Massachusetts gave it, through Eliot, to her Indians—the first Bible printed in America.—Stevens's *Methodist Episcopal Church*, Vol. I., p. 21.

ELIZABETH (QUEEN)—HER CORONATION BIBLE.

(At the time of the coronation procession) . . . a rest was made, and a Bible in English, richly covered, was let down unto her, by a silk lace, from a child that represented Truth. With both hands she received it; then she kissed it; afterward applied it to her breast; and lastly held it up, thanking the city especially for that gift, and promising to be a diligent reader thereof.—Knight's *History of England*, Vol. III., Ch. viii., p. 111.

EMERSON—BOOKS THAT LAST.

Only those books come down (the ages) which deserve to last. . . . The effect of any writing on the public mind is measured by its depth of thought. How much water does it draw? . . . The permanence of all books is fixed by no

effort friendly or hostile, but by their own specific gravity or the intrinsic importance of their contents to the constant mind of man. . . . See how the deep, divine thought demolishes centuries and millenniums, and makes itself present through all ages. Is the teaching of Christ less effective now than when first his mouth was opened? . . . "Do not trouble yourself too much about the light on your statue," said Michael Angelo to a young sculptor; "the light of the public square will test its value."—*Essays*, pp. 136, 137, 240.

EMERSON—THE BARDS OF THE HOLY GHOST.

What these holy bards said, all men found agreeable and true. . . . Every animal function, from the sponge up to Hercules, shall hint or thunder to man the laws of right and wrong, and echo the Ten Commandments. Nature is ever an ally of religion. Prophet and priest, David, Isaiah, Jesus, have drawn deeply from this source. . . . The Hebrew and Greek Scriptures contain immortal sentences that have been the bread of life to millions.—*Miscellanies*, pp. 40, 106, 125.

Out from the heart of nature rolled
The burdens of the Bible old.

EVANS—CROWBARS OF THE CRITICS, ETC.

God has not so poised the Rock of Ages that the higher or lower criticism with pickax or crowbar is going to upset it. It will stand forever. . . . Is it not the claim and glory of the Gospel story that it combines the dignity and authority of a heavenly recital with the piquant frankness of the conversational fireside tale?—*Biblical Scholarship and Inspiration*.

EVERETT—THE BIBLE IN THE UNITED STATES.

All the distinctive features and superiority of our republican institutions are derived from the teachings of Scripture.—Edward Everett.

EWALD—THE WORLD'S BEST WISDOM.

One day when Dean Stanley was visiting Heinrich von Ewald, a New Testament which was lying on a little table happened to fall to the ground. He stooped and picked it

up and laid it again on the table. "It is impossible," says Dean Stanley, "to forget the noble enthusiasm with which this dangerous heretic, as he is regarded, grasped the small volume and exclaimed, with indescribable emotion, 'In this little book is contained all the best wisdom of the world.'"

FABER (A PRIEST)—THE PROTESTANT BIBLE.

(As to its excellent English.) It lives on the ear like a music that can never be forgotten, like the sound of church bells, which the convert scarcely knows how he can forego. Its felicities often seem to be things rather than words. (As to the book itself.) It is part of the national mind, and the anchor of the national seriousness. Nay, it is worshiped with a positive idolatry, in extenuation of whose fanaticism its intrinsic beauty pleads availingly with the scholar. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. It is representative of man's best moments; all that there has been about him of the soft, pure, penitent and good speaks to him forever out of his English Bible. It is his sacred thing which doubt never dimmed and controversy never soiled; and in the length and breadth of the land there is not a Protestant with one spark of religiousness about him whose spiritual biography is not in his Saxon Bible.—Quoted in Farrar's *The Bible—Its Meaning and Supremacy*, pp. 269, 270.

FARADAY'S COMPLETE GUIDE-BOOK.

One day when he (Michael Faraday) was ill, his friend, Sir Henry Ackland, found him resting his head on a table on which lay an open book. "I fear that you are worse to-day," his friend said. "No," answered Faraday, "it is not that; but why"—he asked, with one hand on the Bible—"why will people go astray, when they have this blessed book to guide them?"—*Ibid.*, p. 274.

FARRAR—THE TWO TESTAMENTS.

The Old Testament abounds in inestimable spiritual lessons and . . . prophecies which we could not lose without

the world's being left infinitely poorer. . . . Yet not even the most precious portions of the Old Testament can be compared in worth with the knowledge . . . of that revelation of (God) Himself in Christ which forms the one main subject of the New Testament.—*Ibid.*, p. 337.

FARRAR—THE BIBLE AND SKEPTICS.

No one can take up a book or . . . paper which contains the arguments of skeptics without seeing that nine-tenths of their case is made up of attacks upon the Bible. I would fain take this quiver out of their hands, and show how its broken arrows, so far from piercing the shield of Christianity, do but tinkle harmlessly upon its rim.—*Ibid.*, p. 7.

FARRAR—TWO BIBLE-MADE NATIONS.

(Condensed.) The Bible created the prose literature of England, of which the Authorized Version is the noblest monument. The Bible saved England from sinking into a tenth-rate power as a vassal of cruel, ignorant, superstitious Spain. Let England cling to her Bible. . . . The Bible made America what she is. The preference of its pure unadulterated lessons to subservience to the tyranny of bishops sent the Pilgrim Fathers to the New England which they were to make so great.—*Ibid.*, pp. 325, 329.

FARRAR—THE WORLD-MOVING BOOK.

(Condensed.) How absurd to scoff at a book which thousands of great men have revered; a book for which warriors have fought and martyrs bled! It fired the eloquence of Gregory and Chrysostom; it molded the thoughts of Athanasius and Augustine. It taught Howard his love for the suffering; Wilberforce his compassion for the slaves; and Shaftesbury the dedication of his life to the amelioration of the lot of his fellow-men. It inspired the songs of Dante and Milton, the pictures of Fra Angelico and Raphael, the music of Handel and Mendelssohn. It kindled the genius of Luther, the imagination of Bunyan, the zeal of Whitefield.—*Ibid.*, pp. 262, 263.

FIELD (E.) HAD IT DRUMMED INTO HIM.

I would not now exchange for any amount of money the acquaintance with the Bible that was drummed into me when a boy.—Eugene Field.

FISHER—BIBLE IN MOSAIC AGE.

The sublime cosmogony at the threshold of the Bible, when contrasted with the ancient Semitic legends, Assyrian, etc., is perceived to be immeasurably above them. . . . Who can fail to see that a Spirit was at work in the Hebrew mind not manifested elsewhere? As a magnet draws only true metal, so did that mind, when moved by God's Spirit, take up only those elements of belief which were consonant with true religion. There is not a syllable in the Bible which is adapted to foster impure passion.

FISHER—BIBLE IN APOSTOLIC AGE.

The New Testament Scriptures are not elaborate compositions. No pains were taken to disarm prejudice, anticipate objections, and frame a case, all parts of which are nicely fitted to defy attack. Turn to the narratives. Were there ever stronger marks of truth? Artless, with no effort to parry objections or anticipate cavils. The writers tell us their own faults, their unfaithfulness to Christ, their cowardice, treachery, desertion. They set down the sharp rebukes which they received at his lips. No effort at concealment, no trace of exaggeration, none of the exclamations of wonder, nor the expletives and asseverations belonging to fictitious testimony. All is simple, unadorned, and marked with unmistakable signs of truth.

FISHER—BIBLE IN REFORMATION AGE.

When the Bible was opened in the sixteenth century, out of the bosom of the Church came a great reformation. . . . From the awakening of the souls of men (through Bible study in Reformation days) to a truer sense of their relations to God and Christ, resulted, in modern times, the demand for

political liberty. . . . The struggle for freedom ensued . . . which paved the way for the American Republic. . . . Protestant Christians hold the Bible to be the sufficient and authoritative rule of faith and conduct. It is the umpire in controversies.

FLAVEL—THREE BIBLE TEACHINGS.

The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.

FOSS—THE COMPLETED NEW TESTAMENT.

The eighteen hundred years since the completion of the New Testament have been very busy years in the history of the human mind—the busiest that it has ever had! The world has had a magnificent outmarch and development in matters social, political, scientific and philosophical; years which in some aspects of them could never be repeated if it should stand ten thousand years longer. Every generation has climbed up on the shoulders of all the generations that have gone before, and has peered out restlessly with the whole power of the human intellect and the full determination of the human will into the regions of matter and of force and of mind. But since John laid down his pen the whole thinking of the whole world has not added the dot of an “i” nor the cross of a “t” to the moral and religious teaching found in the New Testament.—C. D. Foss (Bishop), *The Faith Once for All*. Dedication Sermon, Memorial Hall, Garrett Biblical Institute.

FRANKLIN COMMENDS BIBLE TO BOY.

Young man, my advice to you is that you cultivate an acquaintance with and a firm belief in the Holy Scriptures. This is your certain interest.—Among the last words of Benjamin Franklin.

FRELINGHUYSEN—WHAT IT DOES.

Whence has sprung this redeeming spirit that has borne its blessing to every clime; that floats the Bethel flag, pene-

trates the prison's gloom, soothes the orphan's cry, pleads the widow's cause, opens the intellects of the deaf and dumb, closes the doors of the dram-shop and concentrates the efforts of the wise and good in view of Sabbath profanation? The Bible has done it all. Seal up this volume, and in half a century all these hopes would wither, these prospects perish, and these sacred temples would crumble or become receptacles of pollution and crime.

FROUDE—THE OLD VERSION.

The peculiar genius which breathes through it (the Authorized Version), the mingled tenderness and majesty, the Saxon simplicity, the preternatural grandeur, unequaled, unapproached in the attempted improvements of modern scholars, all are here, and bear the impress of one man, and that man William Tyndale.

GARIBALDI—ITALY'S NEED.

This (the Bible) is the cannon that will make Italy truly free.

GARRISON—BIBLE AS WEAPON.

Take away our Bible from us, and our warfare against intemperance, impurity, oppression, infidelity and crime is at an end. We have no authority to speak, no courage to act. —William Lloyd Garrison, Sr.

GIBBON—MAHOMET'S "BIBLE."

The Koran is an endless incoherent rhapsody of fable and precept and declamation which seldom excites a sentiment or an idea; which sometimes crawls in the dust, and is sometimes lost in the clouds.

GIBBONS—BIBLE OPEN TO CATHOLICS.

God forbid that any should conclude, from what I have said, that the Catholic Church is opposed to the reading of the Scriptures or that she is an enemy of the Bible. The Catholic Church an enemy of the Bible! Good God! What monstrous ingratitude, what base calumny is contained in

that assertion! . . . Amid the wreck of ancient literature the Bible stands almost a solitary monument, like the Pyramids of Egypt amid the surrounding wastes. That venerable volume has survived the wars and revolutions and barbaric invasions of fifteen centuries. . . . If you open an English Catholic Bible you will find in the preface a letter of Pope Pius VI., in which he strongly recommends the pious reading of the Holy Scriptures. . . . The Church, far from being opposed to the reading of the Scriptures, does all that she can to encourage their perusal. . . . Every priest is obliged in conscience to devote upward of an hour each day to the perusal of the Word of God. . . . What is good for the clergy must be good for the laity also. Be assured that if you become a Catholic you will never be forbidden to read the Bible. It is our earnest wish that every word of the Gospel may be imprinted on your memory and on your heart.—Cardinal Gibbons, *The Faith of Our Fathers*, pp. 112–117. (Again.) It is a sacred duty to hear and devoutly read the Word of God.—Spoken in Baltimore Cathedral.

GLADDEN ON HEBREW LITERATURE.

To say that the Hebrew literature is the best that the world has produced is to say very little. It is widely separated from all other sacred writings. Its constructive ideas are as far above those of other books of religion as the heavens are above the earth. I pity the man who has had the Bible in his hand from infancy, and who in maturer years has learned something of the literature of other religions, but who now needs to have this statement verified.—*Who Wrote the Bible?* p. 15.

GLADSTONE—THE GRAND OLD BOOK.

If I am asked, "What is the remedy for the deeper sorrows of the heart—what should a man look to, in his progress through life, to enable him manfully to confront his afflictions?" I must point to something which in a well-known hymn is called "The old, old story," told in an old, old book, which is the greatest and best gift to mankind. . . . All the

wonders of Greek civilization heaped together are less wonderful than the simple book of the Psalms, the history of the human soul in relation to its Maker.

GOETHE RELATES HIS EXPERIENCE.

When, in my youth, my ever-active imagination bore me away, now hither, now thither; and when all this blending of history and fable, of mythology and religion, threatened to unsettle my mind; glad then did I flee toward those Eastern countries. I buried myself in the first books of Moses, and there amidst those wandering tribes I found myself at once in the grandest of solitudes and in the grandest of societies. . . . It is a belief in the Bible, the fruit of deep meditation, which has served me as the guide of my life. I have found it a capital investment and richly productive of interest.

GOETHE—THE BIBLE IN THE PAST.

I am convinced that the Bible becomes more beautiful, the better it is understood; that is, the better we get insight to see that every word—which we take and make application of, to our own wants—has had a specifically direct bearing upon the spiritual life of the time in which it was written. The mighty power of these books (the Gospels) and their accounts have been tested and proved. They have overcome paganism; they have conquered Europe; (Guizot?) they are on the way of conquering the world. And the sincerity of the authors is no less certain than the power of the books. We may contest the learning and critical sagacity of the first historians of Jesus Christ, but it is impossible to contest their good faith; it shines forth from their words; they sealed their assertions with their blood.—See Goethe, "Conversations," March 11, 1832. (Eckermann, *Gespräche mit Goethe*, III., pp. 253-258, 371.)

GOETHE—THE BIBLE IN THE PRESENT.

It is to its intrinsic value that the Bible owes the extraordinary veneration in which it is held by so many nations

and generations. It is not only a popular book ; it is a book of the people. . . . Take the Bible, book after book, and you will find that this Book of books has been given to us in order that, in contact with it as with a new world, we may study it and enlighten and develop ourselves. . . . Much debating goes on about the good and the harm done by the free circulation of the Bible. To me this is clear: it will do harm, as it has done, if used dogmatically and fancifully, and do good, as it has done, if used didactically and feelingly.

GOETHE—THE BIBLE IN THE FUTURE.

No criticism will be able to perplex the confidence which we have entertained in a writing whose contents have stirred up and given life to our vital energy by its own. . . . Let culture and science go on advancing, and the human mind expand as much as it may, it will never transcend the elevation and moral culture of Christianity as it glistens and shines forth in the Gospels. . . . The greater the intellectual power of the ages, the more possible will it also become to employ the Bible both as the foundation and as the instrument of education—that education by which not pedants, but truly wise men are formed. . . . The Bible is a book of eternally effective power.

GORDON GIVES THE CRITIC HIS DUE.

A great deal of credit is due to the higher critics, but too much distinction must not be heaped upon them. Some of them have received, for purely preliminary and exceedingly innocent inquiries, honor enough "to sink a navy."—G. A. Gordon's *The Christ of To-Day*, p. 167.

GORDON WANTS SOME FAMOUS MEN CUT UP.

We hear of some people who are famous at taking a sword and cutting up the Scripture, but we look to see the Scripture, which is itself a sword, go through these men and cut some of them up.—A. J. Gordon, *The Northfield Year Book*, p. 305.

GORDON—TEAPOTTING THE PROMISES.

A Scotchwoman who received kind letters from her son found bank-bills inside of them, but never having seen such money, she thought that they were only pretty pictures, and put them aside. Many people think that the promises found in the Bible are very pretty pictures; and perhaps some of you have put them away in an old teapot. Is it not time to understand that they are drafts on the Bank of Heaven that will be honored night and day?—A. J. Gordon, *Ibid.*, p. 359.

GOUGH'S EVERY-DAY BOOK.

The Bible—a book to be read and believed; not to be read once or twice a week in a constrained tone and with ceremony, but a book for every day; a book not given to bewilder, but to comfort and instruct; yet withal a book so deep and profound that the highest intellects on earth find it worthy of their earnest study, while the wayfaring man, though a fool, need not err therein.—John B. Gough, *Sunlight and Shadow*.

GRANT—OUR SHEET-ANCHOR.

Hold fast to the Bible as the sheet-anchor to your liberties; write its precepts in your hearts, and practice them in your lives. To the influence of this Book we are indebted for all progress made in our true civilization, and to this we must look as our guide in the future.—Ulysses S. Grant.

GREELEY—FREEDOM'S BOOK.

It is impossible to mentally or socially enslave a Bible-reading people. The principles of the Bible are the groundwork of human freedom.—Horace Greeley.

GREGORY (POPE GREGORY THE GREAT) SPEAKS.

The Bible is a stream where alike the elephant may swim and the lamb may wade.

GREY (LADY JANE) TO HER SISTER.

(Written on the evening preceding the day on which Lady Jane was beheaded.)

My Dear Sister Catherine :

I send to you a book (her Greek Testament) which, though it be not outwardly trimmed with gold, yet inwardly it is of more worth than all the precious mines of which the world can boast. It is the Testament and last Will that the Lord bequeathed unto us wretched sinners; and if you with a good mind read it, and with an earnest desire follow it, . . . it will bring you to everlasting life. It will win for you more (wealth) and endow you with greater felicity than you would have gained by the possession of our woeful father's lands.

GUIZOT—WATCHDOG OF THE FAITH.

I have a firm belief in the history contained in the Old and New Testaments. . . . I bow before the mysteries of the Bible. . . . I hold myself aloof from scientific discussions and solutions by which men have attempted to explain them. . . . The Christian faith has been best defended where the reading of the sacred Book is a part of the public worship; where it is in the family, and where it is the subject of solitary meditation. It is the Bible itself that combats and triumphs in the war between belief and infidelity.

HALDEMAN—BIBLE VERSUS MAHATMIC TRADITION.

Over against the mysticism, the uncertainty and downright folly of Mahatmic tradition about sacred volumes and secret chambers, let there be set forth this Bible—the book which, ages before Christ, foretold all the details of His birth, crucifixion and death; foretold the destruction of Nineveh, Babylon, Tyre, etc., almost before their foundation-stones were laid; foretold the history of the Jews unto this latest day . . . so accurately that no historian can gainsay it—a book that has outlived all attacks against it; a book that does not hide itself in secret chambers, but comes forth into the open light, speaks to-day in over two hundred languages,

and flinging wide its pages, cries, "Come and investigate me;" a book that speaks so simply that the most elemental mind may comprehend it, or so profoundly that the most complex intellect may not outreach it.—*Theosophy or Christianity—Which?* pp. 37, 38, I. M. Haldeman, First Baptist Church, New York.

HALE—WHY IT KEEPS ITS HOLD.

In those fragments (the Gospels) there is the triumph of the great Personality of all time. . . . Because the Bible encloses the four Gospels, leads down to them, because the Bible is the Book of the Lord of Life, it keeps its hold upon the world.—Edward Everett Hale.

HALL—THE BIBLE FOR WOMAN.

The Bible is the most sensible book in the world. The maiden does not find her chapter from which she passes away when she comes among mothers, to find a new section ready for her; but the whole Bible is the common heritage of mother and maiden.—John Hall.

HALLAM—THE BIBLE FOR MAN.

The Bible fits into every fold and crevice of the human heart. I am a man; and I believe that this is God's because it is man's book.

HASTINGS—NO MAN'S BOOK.

This book does not come from the empty hearts of impostors, liars and deceivers. . . . This is no man's book; it is the transcript of the Divine mind, the unfolding of the Divine purposes, the revelation of the Divine will.—H. L. Hastings.

HASTINGS—BIBLE AND REVOLVER.

A young infidel was traveling in the West with his uncle, a banker; and they were not a little anxious for their safety when they were forced to stop for a night in a rough wayside cabin of but two rooms. They agreed that the young man

should sit up with his pistols, and watch until midnight, and then the uncle would watch until morning. Presently they peeped through a crack in the partition, and saw their host, a rough-looking old man, reach for a Bible, and after reading it awhile, he knelt and began to pray. Then the young infidel began to get ready for bed. "I thought that you were to remain on guard?" said the uncle. But the young man knew that there was no need to watch all night in a cabin where Bible-reading and prayers were in order. . . . Every one knows that where this Book has influence, it makes things safe.—Tract: *Will the Old Book Stand?* p. 8.

HEINE—GRANDMOTHER'S BIBLE.

A book which looks at us as cordially and blessingly as the old grandmother who daily reads it with her dear trembling lips, and with her spectacles on her nose; and this book is called shortly The Book, the Bible. . . . What a book! Vast and wide as the world, rooted in the abysses of creation, and towering up behind the blue secrets of heaven. Sunrise and sunset, promise and fulfilment, birth and death—the whole drama of humanity, all in this Book!

HEINE—MAN WHO LOST HIS GOD.

With right is this named the Holy Scripture; he who has lost his God can find him again in this book, and he who has never known him is here struck by the breath of the Divine Word. . . . I attribute my illumination entirely and simply to the reading of a book. Yes, and it is an old, homely book, modest as Nature, also as natural as she herself; a book which has a work-a-day and unassuming look, like the sun which warms us, like the bread which nourishes us.

HEPWORTH—A WELL-READ BOOK.

There never has been a time when the Bible was read with more intense curiosity than now. It is no longer read in the search for dogma, but as a repository of spiritual truths which have not hitherto been understood.—*Herald Sermons*, p. 176.

HERBERT—A LIGHT IN DARKNESS.

This Book of stars lights to eternal bliss. . . .
Bibles laid open—millions of surprises !
The Bible ! That's the Book, the Book indeed ;
The Book of books, on which who looks
As he should do, aright, shall never need
Wish for a better light to guide him in the night.
—George Herbert.

HEREFORD—BOSTON'S GREAT NEED.

I long for the time when, from this fringe and tasselry of constantly new studies, Boston shall turn to that old Bible which made the lives of the fathers strong and free ; and reading it—only with “larger, other eyes”—shall feel the power of its slow unfolding of God's truth and of its culminating life in Christ ; and, rooted there, shall grow to nobler heights of thoughtful Christian character than ever before. That is what this community most wants.—Brooke Hereford's Farewell Sermon.

HERSCHEL—HUMAN DISCOVERIES.

All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the Holy Scriptures.

HOLLAND—EXPENSIVE INFIDELITY.

All that has been done to weaken the foundation of an implicit faith in the Bible as a whole, has been done at the expense of the sense of religious obligation and the cost of human happiness.—Josiah Gilbert Holland.

HUGO—BIBLE DISTRIBUTION.

Give to the people who toil and suffer, for whom this world is hard and bad, the belief that there is a better made for them ; scatter the Gospel among the villages, a Bible for every cottage.

HUMBOLDT—UNIVERSE IN PSALM CIV.

We are astonished to find in a lyrical poem, so limited in compass, the whole universe—the heavens and the earth—sketched with a few bold strokes.

HURST FINDS BUT TWELVE MUMMIES.

When I was in Egypt, the mummies of twelve Pharaohs were found. Their histories covered the period of the Jews in Egypt. But one mummy was missing—that of the Pharaoh at the time of the exodus. Of him there could not be found one trace. Moses tells us what became of him. He was drowned in the Red Sea. . . . The skeptic can stand beside the investigator and know that every time the spade is pushed into the sand of the desert or into the slime of the river-bank it brings up new proofs of the truth of the Word of God. And then the skeptic can go home and apply himself to other things. . . . All these things should encourage us. We should examine them. We should feel that war has been declared not against Spain, but against infidelity.—J. F. Hurst, Methodist Episcopal Bishop, *The* (N. Y.) *World*, April 3, 1898.

HUXLEY—THE BIBLE AND THE CHILD.

Some of the pleasantest recollections of my childhood are connected with the voluntary study of an ancient Bible which belonged to my grandmother. . . . If Bible-reading is not accompanied by constraint and solemnity, I do not believe that there is anything in which children take more pleasure. . . . (Again, in a Public Address, see *The Contemporary Review* for December, 1870, also *Essays on Science and Education*, p. 397 :) I have always been strongly in favor of secular education, in the sense of education without theology; but I must confess that I have been seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, is to be kept up in the present utterly chaotic state of opinion on these matters, without the use of the Bible. The pagan moralists lack light and color, and even that noble stoic, Marcus Aure-

lius Antoninus, is too high and refined for the ordinary child. Take the Bible as a whole; make the severest deductions which fair criticism can dictate; . . . eliminate, as any sensible lay teacher would do if left to himself, all that it is not desirable for children to occupy themselves with; and still there remains in this old literature a vast residuum of moral beauty and grandeur. . . . By the study of what other book could children be so much humanized, and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between the two eternities, and earns the blessings or the curses of all time, according to its efforts to do good and hate evil, even as they themselves also are earning their payment for their work?

HUXLEY—POOR MAN'S MAGNA CHARTA.

Consider the great historical fact that for three centuries this book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Britain, and is familiar to noble and simple, from John O'Groat's house to Land's End, as Dante and Tasso were once to the Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of a merely literary form; and . . . that it forbids the veriest hind who never left his native village, to be ignorant of the existence of other countries and other civilizations in the world. . . . It appears to me that if there is anybody more objectionable than the orthodox bibliolater, it is the heterodox Philistine who can discover in a literature which, in some respects, has no superior, nothing but a subject for scoffing and an occasion for the display of his conceited ignorance of the debt that he owes to former generations. . . . The Bible has been the Magna Charta of the poor and of the oppressed. Down to modern times no state has had a constitution in which the interests of the people are so largely taken into account; in which the duties, so much more than the privileges of the rulers are insisted on, as that drawn for Israel. . . . Nowhere is the fundamental truth that the welfare of the state, in the long run, depends on the welfare of the citizen, so strongly

laid down. . . . I do not say that even the highest Biblical ideal is exclusive of others, or needs no supplement ; but I do say that the human race is not yet, possibly never may be, in a position to dispense with it.—*Essays on Science and Education*, p. 397 ; *Essays on Controverted Questions*, pp. 55, 58.

JACKSON—THE BASIS OF THE REPUBLIC.

Pointing to the family Bible on the table, Andrew Jackson during his last illness said to his friend, "That Book, sir, is the rock on which our republic rests."

JAPANESE CHRISTIAN POSTS A NOTICE.

There is a Japanese Christian who puts on his door every morning before he starts for his day's work the following :

<p style="text-align: center;">NOTICE ! I AM A CHRISTIAN, and if any one likes to go in and read MY GOOD BOOK while I am out, he may.</p>

JEFFERSON—THE BIBLE AND THE PEOPLE.

I have always said and always will say that the studious perusal of the sacred Volume will make better citizens, better fathers, and better husbands.—Thomas Jefferson.

JEROME—READING FOR A YOUNG WOMAN.

Instead of gems and silks, let your daughter be enamored with the Holy Scriptures, wherein not gold or skins or Babylonian embroideries, but a beautiful variety producing faith will recommend itself. Let her first learn the Psalter and be entertained with those songs. . . . Let her learn from Ecclesiastes to despise worldly things. . . . Let her pass to the Gospels and Epistles, and never let them be out of her hands. . . . When she has enriched the storehouse of her breast with those treasures, let her learn the Prophets . . . and Esther, etc., and lastly the Canticles.

JOHNSON (S.)—READING FOR A YOUNG MAN.

Young man, attend to the voice of one who is possessed of a certain degree of fame, and who will shortly appear before his Maker. Read the Bible every day of your life.—Samuel Johnson.

JONES (SIR WILLIAM) IS A REGULAR PERUSER.

I have carefully and regularly perused the Holy Scriptures, and am of opinion that the volume, independently of its Divine origin, contains more sublimity, purer morality, more important history, and finer strains both of poetry and eloquence than can be collected within the same compass, from all other books that were ever composed in any age or in any idiom.—(Written in his Bible.)

KEMPIS—HOW TO READ THE BOOK.

Look in the Holy Scriptures for truth, not for eloquence; and read them with that mind wherewith they were written—for thine everlasting profit, and not for a polished phrase.—Thomas à Kempis.

KENT—ITS AUTHORITY, ETC.

The doctrines of the Bible supply all the deficiencies of human laws, and lend an essential aid to the administration of justice. . . . The Bible is adapted to the wants and infirmities of every human being. No other book ever addressed itself so authoritatively and so pathetically to the judgment and moral sense of mankind. . . . The diffusion of the Bible is the most effectual way to civilize and humanize mankind; to purify and exalt public morals; to give efficacy to international and municipal law; to enforce temperance, etc.; to improve all the relations of social and domestic life.

KITTO—A REMARKABLE BOOK.

The Bible is the most remarkable work in existence. In libraries of the learned are seen books of extraordinary antiquity, and curious and interesting from the nature of their

contents; but none approaches the Bible in point of age, while certainly no production has any pretensions to rival it in dignity of composition or the important nature of the subjects treated in its pages.

KRUGER'S SUNDAY BIBLE-READINGS.

Every one who knows Pretoria knows the church opposite the presidency, wherein upon almost every Sunday Paul Kruger may be found employing both eloquence and earnestness in throwing the light of his own personal experiences on the lessons of the only book which he cares to read.—*The Union Gospel News*, July 6, 1899.

LADD—THE BOOK OF OUR FATHERS.

It was one of the many grand results of the Protestant Reformation that it brought the Bible near to and opened it up before mankind at large. . . . It ceased to be buried in cloisters. The discovery made it possible to place a copy of it in the hands of every man.—G. T. Ladd, *What is the Bible?* pp. 481, 482.

LADD—OUR OWN BOOK.

This wonderful book is now brought out of the dead languages and translated into the vernacular of every people, and multiplied a thousand-fold by printing-presses. The writers of Sacred Scripture speak from God to the human mind and heart. . . . It has universal elements in it; and it addresses the nature in which we all share.—*Ibid.*, p. 482.

LADD—THE BOOK OF OUR CHILDREN.

The Bible will become more and more the book of the race; more and more a choice means of guiding and informing humanity. It is destined to become the book of the world; for it is divinely prepared and adapted as the instrument of redeeming the world through Christ.—*Ibid.*, pp. 482, 483 (ext.).

LANDOR—ITS LITERARY QUALITIES.

I am glad to witness your veneration for a book which, to say nothing of its holiness or authority, contains more speci-

mens of genius and taste than any other volume in existence.—W. Savage Landor.

LANGE—THE BOOK OF LIFE.

The Bible is the Book of Life, written for the edification of all ages and nations. No man who has felt its divine beauty and power would exchange this one volume for all the other literature of the world.

LEE (GENERAL R. E.) RANKS IT HIGHEST.

The Bible is a book in comparison with which all others, in my eyes, are of minor importance, and which in all my perplexities and distresses has never failed to give me light and strength.

LESSING—THE ENLIGHTENER.

The books of the New Testament . . . for seventeen hundred years have occupied the human understanding more than all other books. More than all other books they have enlightened it.—J. G. E. Lessing, *The Education of the Human Race*.

LEVY (RABBI)—THE INSPIRER.

The best literature of thirty centuries is found in the Bible. Warriors have fought for it; martyrs have died for it. . . . This book has destroyed tyranny. . . . It fired the eloquence of Chrysostom. . . . It suggested the poems of Milton. It inspired the pictures of Raphael, the sculptures of Angelo, the music of Mendelssohn and Handel.—J. L. Levy. (See also Farrar.)

LIDDON (CANON)—A BOOK FOR ALL.

This is the most interesting book in the world—to the poet, the philosopher, the lover of the picturesque and of the marvelous, the archeologist, the man of letters, the man of affairs. To each of these it has much to say that he will find nowhere else.

LI HUNG CHANG A BIBLE-READER.

(Letter from Dr. Holtman of Peking.) At a recent visit which I made to his Excellency I found him reading the New Testament. The old gentleman was so intent on his reading that he did not notice me for several minutes. As a servant took the book from his hands, he said, "Don't carry it to the library; take it to my bedroom table; I wish to look at it again."

LINCOLN TO THE COLORED MEN.

In regard to the great Book I have only to say that it is the best book that God has given to man. All the good from the Savior of the world is communicated in this Book. I return to you my sincere thanks for this elegant copy of the great Book of God.

LOCKE'S CONCISE DEFINITION, ETC.

The Bible has God for its author, truth for its matter, salvation for its end. . . . Few covet to be mighty in the Scriptures, though convinced that their great concern is enveloped in them. . . . In morality there are books enough written both by ancient and modern philosophers; but the morality of the Gospel doth so exceed them all that to give a man a full knowledge of true morality I shall send him to no other book than the New Testament.

LORIMER'S MOST FULLY INSPIRED BOOK.

Whilst I am prepared to reverence the signs of God in any sacred book, there are adequate reasons for maintaining that the Bible contains the completest, the most fully inspired and the best authenticated revelation ever given to the race. All others are as stars in comparison with the sun.—*Isms*, p. 124.

LUTHER'S EARLY KNOWLEDGE OF BIBLE.

When I was young I read the Bible over and over and over again, and was so perfectly acquainted with it that I could in an instant have pointed to any verse that might have been mentioned.—*Table Talk*, p. 15.

LUTHER'S LATE KNOWLEDGE OF BIBLE.

I was twenty years old before I had ever seen the Bible. I had no notion that there existed any other Gospels or Epistles than those in the service. At last I came across a Bible in the library at Erfurt, and often used to read it . . . with increasing wonder.—Preface of *Table Talk*, p. xxvii.

LUTHER MAKES OLD TESTAMENT PROPHETS SPEAK GERMAN.

I sweat blood and water in my efforts to render the Prophets into the vulgar tongue. Good God! What a labor to make these Jew writers speak German. They struggle furiously against giving up their beautiful language to our barbaric idiom. It is as though you would force a nightingale to forget her sweet melody and sing like a cuckoo.—*Table Talk* (Memoir XCI.). See also Carlyle and B. Taylor on Luther's Version.

LUTHER—HOLY GHOST A SIMPLE WRITER.

The Holy Ghost is by far the most simple writer in heaven or on earth; therefore his words can have no more than one most simple sense, which we call the scriptural or literal meaning.

MACAULAY—PURE ENGLISH IN AUTHORIZED VERSION.

The English Bible—a book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power. . . . Whoever would acquire a knowledge of pure English must study King James's Version of the Scriptures.

MAHOMET'S KORAN (SYNOPSIS).

Chapter I. contains four and one-half lines. Chapter II. (entitled "The Cow") contains twenty-two pages, and was "revealed partly at Mecca and partly at Medina." One chapter treats of "The Spider," and another of "Iron," while another is entitled "The Afternoon." In the twenty-second chapter is the following anathema: "They who believe not shall have garments of fire; and boiling water shall be poured

on their heads, and their skins shall be beaten with maces of iron." (See elsewhere Carlyle on the Koran.)

MANGASARIAN—THE DEATHLESS PAGES.

(Extract of Sermon on "The Bible," preached in Philadelphia.) It has turned the world upside down. It has created a new epoch and reared the most glorious civilization. No other book has exerted the power and influence which have gone forth from the deathless pages of the Christian Scriptures. To-day it is translated into every human speech, repeated in 1,000,000 pulpits, girdling the world with its divine music, and feeding the hunger of mankind. O, Word of God, what attacks have been made on thy pages! What cruel slander has been spoken of thee! What sharp arrows have been hurled at thee! But not one iota of thy charm or sweetness has been lost. In thy presence our tears become telescopes of faith. What power there is in thee to sweeten toil, to rest the troubled breast, to strike sparks upon the languishing soul to light the path to the tomb, and thence to the realms of joy beyond!

MAURY FINDS A FIRM PLATFORM.

I have always found in my scientific studies that when I could get the Bible to say anything upon the subject, it afforded me a firm platform to stand on.—M. F. Maury (Admiral).

M'GIFFERT—THE BIBLE AS A CREED.

May it not be that when the Church shall attempt to formulate a universal creed it will find the Word of God—ready-made to its hand—a fitter symbol than it can itself produce? And may it not be that, instead of confining itself to a partial and incomplete statement of its truths, it will adopt as its all-sufficient, because all-inclusive, standard that Word of God contained in the Scriptures of the Old and New Testaments which is already accepted by all Christians?—Arthur C. McGiffert, April, 1900.

MEYER—THE BIBLE AND THE BATHTUB.

When people have lost enjoyment in the Word of God, this is no reason why they should relinquish its study. They may lose all enjoyment in their morning ablutions, but that is no reason why they should not bathe. A man should go on reading because of the almost unconscious effect that the Bible may have upon his inner life, and because he may thereby learn to love it.—F. B. Meyer, *The Northfield Year Book*, p. 232.

MILLER—THE GEOLOGIC PROPHECIES.

These latent scientific prophecies seem to have been so deeply imbedded in the sacred text that the world has not seen them hitherto, nor indeed could see them now, were it not that our advancing science is revealing them. The geologic prophecies, though they might have been read, could not be understood till the fulness of the time had come. It is only in the brighter light of increasing scientific knowledge that these grand old oracles of the Bible, so apparently simple, but so marvelously pregnant with meaning, stand forth at once cleared of all erroneous human glosses, and vindicated as the inspired testimonies of Jehovah.—Hugh Miller.

MILTON—THE SONGS OF ZION, ETC.

There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, no politics like those which the Scriptures teach. . . . It is not hard for any man who hath a Bible in his hand to borrow good words and holy sayings in abundance. . . . I shall wish that I may be reckoned among those who admire and dwell upon them (the Scriptures).

MITCHELL (D. G. "IK MARVEL") SPEAKS.

Will this old Bible of King James's version continue to be held in the highest reverence? From a literary point of view there can be no doubt that it will; nor is there good reason to believe that, on literary lines, any other will ever

supplant it—never one which will greatly mend that orderly and musical and forceful flow of language springing from English sources, chastened by Elizabethan culture. The old Book, by reason of its strong, sweet, literary quality, will keep its hold on most hearts and minds.

MITCHELL (GENERAL O. M.)—GOD'S ASTRONOMY.

The Bible furnishes the only fitting vehicle to express the thoughts that overwhelm us when contemplating the stellar universe.

MOHAMMED. (SEE MAHOMET.)

MOODY—BIBLE NOT A BACK NUMBER.

You needn't borrow any trouble about that old Book; it is going to stand. Some people think that it is "a back number;" you and I will become back numbers; but this Book is going to remain. The Word of God is just lighting up the nations of the earth. . . . I would doubt my existence as quickly as I would the truth of that Book.—Dwight L. Moody, *The Northfield Year Book*, p. 37.

MOON'S CATHEDRAL ORGAN.

There is scope in the varied themes of the Word of God for the grandest organ-utterances of language, and these bearing those themes should peal through the mighty cathedral of the world in tones which could not but thrill with responsive vibrations the throbbing hearts of its many million worshippers.—G. Washington Moon.

MORMON, PREFACES OF BOOK OF.

Wherefore it is an abridgment, etc.; written by way of commandment. . . . Written, and sealed up, and hid up unto the Lord . . . hid up to come forth in due time by the way of Gentile; . . . an abridgment taken from the Book of Ether. . . . Be it known unto all nations, kindreds, etc. . . . that we . . . have seen the plates which contain this record of the people of Jared, who came from the tower of which hath been spoken; . . . we also testify that we have seen the engrav-

ings. . . . An angel came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates. . . . (Again) Joseph Smith, Jr., the translator, has shown unto us the plates of which hath been spoken, and many of the leaves . . . we did handle with our hands. This we bear record . . . that the said Smith has shown unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates. (Signed by various persons.)

MORMON, SELECTIONS FROM BOOK OF.

(Nephi's Story.) In the first year of Zedekiah, king of Judah, my father having dwelt at Jerusalem in all his days; and in that year came prophets, etc. . . . When my father had read and saw many marvelous things, he did exclaim many things unto the Lord. . . . My father beheld on the ground a ball of fine brass. Within were two spindles: the one pointed the way whither we should go. . . . We traveled nearly a south-southeast direction. . . . The voice of the Lord came that we should go into the ship. . . . The compass did fail to work. . . . I took the compass and it did work whither I desired. (History by Alma.) I have somewhat to say concerning the thing which our fathers call a ball or director; or our fathers called it *liahona*, a compass. The Lord prepared it. There cannot any man work after the manner of so curious a workmanship. . . . If they (our fathers) had faith that God would cause that those spindles should point the way they should go, it was done. . . . It was for them to give heed to this compass which would point them to the promised land. (Apology by Mormon's son.) After having made an end of abridging the account of the people of Jared, I had not supposed to have written more, but I have not as yet perished. . . . Hath miracles ceased? etc.

MORMON, ORIGIN OF BOOK OF.

(According to Gentile view.) The "Book of Mormon" has been proved to be a literary plagiarism, being a free paraphrase of a romance (?) written by Rev. Solomon Spalding in 1816, the manuscript of which came into the possession of

Joseph Smith, and he, sitting behind a curtain, dictated it to Oliver Cowdery, who, seated out of sight of the reader, wrote the matter as it was given to him. Smith pretended that the book was discovered to him by a revelation and dug up from the side of a hill not far from Palmyra, N. Y. . . . The claim was made by Smith that the writing on the plates was engraved in "reformed Egyptian," which he was unable to read until magic spectacles which he called his Urim and Thummim were given to him, enabling him both to read and translate into English. The spectacles and the metal plates have disappeared, and the story of the dictation makes tolerably clear the manner in which the "Book of Mormon" had its origin.—St. Louis *Globe-Democrat*.

MORMON, STATUS OF BOOK OF.

(Utah Presbytery declaration.) The Mormon Church places the Book of Mormon and the Book of Doctrine and Covenants on a par with the Bible, and requires subscription to the inspiration and authority of those books as a condition of acceptance with God and of fellowship with His people. Their so-called revelations are put on the same level with the Bible, etc.

MORSE NEGLECTED NOT HIS BIBLE.

I love to be studying the guide-book of the country to which I am going.—Samuel F. B. Morse.

MÜLLER'S 1782 LETTER ON THE NEW TESTAMENT.

It occurred to me two months ago to take a look into the New Testament. I had not read it for many years, and before I took it in my hand I was prejudiced against it. How shall I express to you what I found therein? The light which blinded Paul on his way to Damascus was for him not more wonderful, not more surprising, than was for me what I suddenly discovered there—the fulfilment of hopes, the perfection of philosophy, the explanation of revolutions, the key to all apparent contradictions of the physical and moral

world, life and immortality. All now is clear before my eyes.
—See Luthardt, *Fundamental Truths*, Note 17, Lecture III.

MULLER (GEORGE) READS IT THROUGH 100 TIMES.

The first three years after my conversion I neglected comparatively the Word of God. . . . I have read, since then, the Bible through 100 times, and each time with increasing delight. When I begin it afresh, it always seems like a new book to me. . . . I look upon it as a lost day when I have not had a good time over the Word of God.

MUNGER—UNPREJUDICED HISTORY.

It is only in the Bible that we find unprejudiced history, for the reason that it is taught incidentally. When we read Hume, we read Toryism ; or Macaulay, Whiggism ; and thus nearly all history is shot through with human prejudice, and wears the limitations of a single mind. But the Bible simply reflects the ages ; they shine through its pages by their own light. It gives us the secret of history ; it tells us why and for what the nations have existed ; and shows us whither they are tending. This is what a true student of history desires to learn—not how the forces were marshaled at Waterloo, but by what force and toward what goal humanity is moving.—T. T. Munger in *The Christian Union*.

NAPOLEON AMONG BIBLE STUDENTS.

The Bible contains a complete set of facts and of historical men to explain time and eternity, such as no other religion has to offer. Everything in it is grand and worthy of God. Even the impious themselves have never dared to deny the sublimity of the Gospel, which inspires them with a sort of compulsory veneration. All systems of morality are fine. The Gospel alone has exhibited a complete compendium of the principles of morality divested of all absurdity. . . . Book unique ! Who but God could produce that idea of perfection, equally exclusive and original ? The Gospel is not merely a book ; it is a living power surpassing everything else. See upon this table this Book of books. I never omit

reading it, and I read it daily with fresh delight. Nowhere else is to be found such a series of beautiful ideas and admirable moral maxims, which pass before us like the battalions of a celestial army! The soul can never go astray with this Book for its guide.

NEWMAN (CARDINAL)—THE GREAT BOOK.

Its light is like the body of heaven in its clearness; its vastness like the bosom of the sea; its variety like scenes in nature.—J. H. Newman.

NEWTON—THE SUBLIMEST PHILOSOPHY.

We account the Scriptures the most sublime philosophy. . . . I find more sure marks of authenticity in the Bible than in any profane history whatever. . . . Sir (to Halley), you have never studied these subjects. Do not disgrace yourself as a philosopher by presuming to judge on questions which you never have examined.—Sir Isaac Newton.

OBERLIN—THE BIBLE AS BREAD.

As bread accompanies all our meals all through our lives, so ought the reading of the Word to accompany all our studies.

OLIPHANT (MRS.)—BIBLE STORIES, ETC.

The child of to-day wants no better entertainment than the story of Joseph and his brethren, which is told in every language, and never fails to touch the simple heart. The Psalms, which began with David, breathe forth the deepest emotions of our race to-day. The wisdom which throughout all the East bears the name of Solomon has never been out-passed by any successor.

PARKER (J.)—TESTING THE BIBLE.

Which book has done the most for liberty, justice, progress? Which book has most persistently branded, defied and threatened every form of tyranny? Which book has spoken with the truest pathos to the wounded and sorrowing heart?

The test is fair; the words and works are before you—judge them.—*Ecce Deus.*

PARKER (T.) ELOQUENT IN ITS BEHALF.

This collection of books has taken such a hold on the world as has no other. It is read of a Sabbath in all the pulpits in our land. The sun never sets on its gleaming page. It is woven into the literature of the scholar, and it colors the talk of the street. It blesses us when we are born; it gives names to half Christendom. Men are married by Scripture. Our best of uttered prayers are in its storied speech. Men rest on it their dearest hopes. . . . There is not a boy on all the hills of New England; not a girl born in the filthiest cellar which disgraces a capital of Europe, and cries to God against the barbarism of modern civilization; not a boy nor a girl, all Christendom through, but that their (his or her) lot is made better by that great Book.—Theodore Parker.

PATTON WANTS MORE THAN THE BINDING.

What is fair for one is fair for another. When I ask that my verifying faculty be allowed the privilege of eliminating from the Bible what I do not like, I am fair enough to say that my next door neighbor may have the same privilege. It may turn out that his eclecticism has not hit upon the same thing to take out or to keep in as mine has. Now when we have all taken out what we do not think could have come from God, I should like to know how much of the Bible would be left except that for which the bookbinder is responsible! —F. L. Patton, *The Northfield Year Book*, p. 64.

PATTON—THE GOSPEL ELEVATED RAILROAD.

It was no great credit to men that they called in question the authenticity of the four Gospels; but how their skepticism has stimulated scholarly inquiry and strengthened the defenses of the Gospel narratives! When the elevated railroad was first started in New York, the people were a little timid about riding on it; so the proprietors of the road took

great pleasure in apprising the public of the fact that this road had been subjected to a most abnormal and enormous tonnage, and that consequently people of ordinary weight might deem themselves quite safe in traveling over it. I feel the same way about the four Gospels—that I can take my way to heaven, above the din and dust of daily life, because this elevated road has had all Germany upon it, and it has given no sign of instability.

PAYSON'S BIBLELESS WORLD.

Destroy this Volume, and you take from us everything which prevents existence from becoming of all curses the greatest; you blot out the sun, dry up the ocean, and take away the atmosphere from the moral world; and degrade man to a situation from which he may look up with envy to that of the brutes that perish. Scarcely can we fix our eyes upon a single passage in this wonderful book which has not afforded comfort and instruction to thousands, and been wet with tears of penitential sorrow or grateful joy from eyes that will weep no more.

PEDRO (DOM) A LOVER OF THE BIBLE.

I read it every day; and the more I read it, the more I love it. There are persons who do not love the Bible. I do not understand them. I love it; I love its simplicity and its reiterations of the truth.

PEEL'S OLD BOOK FOR NEW LANDS.

We are laying the foundation for new societies. . . . If at first there be no pains taken to instil the principles of true religion, the inhabitants may become pests to all around them, . . . but if we sow the truth of real religion, hereafter this land may claim the proud distinction of having propagated the knowledge and Word of God, and of having laid the foundation not only of great but moral kingdoms.—Sir Robert Peel.

PENN SPEAKS FOR THE "QUAKERS."

I declare to the world that we believe the Scriptures to contain a declaration of the mind and will of God ; . . . that they are to be read, believed in, and fulfilled. . . . They are a declaration of heavenly things. We accept them as the words of God himself; and by the assistance of his Spirit they are read with instruction and comfort.

PHELPS (MRS. E. S. P. W.) SPEAKS FOR ALL.

No human history has received and endured the critical strain which has been brought to bear upon the Christian Scriptures. We are to regard the Bible not as a splendidly wrought sarcophagus, but as the bed of a deep ocean wherein is hid treasure that the life of a man or a race may dive for and not exhaust.—*The Struggle for Immortality*, pp. 98, 100 (by Elizabeth Stuart Phelps Ward).

PHILLIPS (WENDELL) FOR PROTESTANTS.

The answer to the Shaster is India; the answer to Confucianism is China; the answer to the Koran is Turkey; the answer to the Bible is the Christian civilization of Protestant Europe and America.

PIERSON—BIBLE AS TOOL-CHEST.

The Bible is God's tool-chest. It is one of these patent tool-chests which contains every kind of tool. The Word of God is adapted to every purpose.—A. T. Pierson, *The Northfield Year Book*.

POLLOK—GOD'S CANDLE.

Most wondrous Book ! bright candle of the Lord !
Star of eternity ! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely.

POLLOK—GOD'S SIGNATURE.

This Book, this holy Book, on every line
Marked with the seal of high Divinity—
On every leaf bedewed with drops of love

Divine, and with eternal heraldry
And signature of God Almighty stamped
From first to last.

POPE—SCRIPTURAL STYLE.

The pure and noble, the graceful and dignified simplicity of language is nowhere in such perfection as in the Scriptures.

PORTER—THE BOOK OF THE CENTURIES.

The Scriptures having been written at different periods and in divers languages, requiring for their interpretation the aid of knowledge that is always increasing, not only may but must give forth fresh light with each new century.—Noah Porter, Sermon on "Religious Progress" in *The Independent*.

RENAN—THE LAND AND THE BOOK.

The striking agreement between the texts and the places, the marvelous harmony of the Bible ideas with the country which serves them for a frame, was to me a revelation. . . . The more I have reflected on it, the more I have been led to believe that the four texts (of the Gospels which are) received as canonical, bring us very near to the age of Christ; if not in their last edition, at least in the documents that compose them. Pure products of Palestinian Christianity, exempt from Hellenistic influences, the Gospels are, in my opinion, an immediate echo of the first Christian generation.

ROBERTSON'S RETROSPECTION.

The Bible has been to the world what no other book has been to a nation. States have been founded on its principles. Men hold the Bible in their hands when they give solemn evidence affecting life, etc. . . . If a prayer or hymn has been enshrined in the heart of a nation, you find its basis in the Bible. . . . This Word of God has held nations spellbound for thrice one thousand years.—F. W. Robertson, *Sermons*, p. 839.

ROCHESTER—THE BOOK'S DEFAMERS.

A bad heart is the great objection against the Holy Book.—The Earl of Rochester.

ROGERS—WHAT IT IS NOT.

The Bible is not such a book as man would have made if he could, or could have made if he would.—Henry Rogers.

ROTHER'S EXPERIENCE WITH IT.

What most impresses the right reader of the Bible is this: that in it and nowhere else the Christian religious truths which he has longest confessed come to him as with supernatural light, with such transparent purity, such majestic and commanding authority, that he finds himself immediately convinced of their reality and obliged to give himself up to them.—*Zur Dogmatik*, 165.

ROUSSEAU IS STRUCK BY ITS MAJESTY.

Peruse the books of philosophers with all their pomp of diction; how meager, how contemptible are they when compared to the Scriptures! . . . I must confess to you that the majesty of the Scriptures strikes me with astonishment (or admiration); the holiness of the Evangelists speaks to my heart, and (the narrative) has such striking characteristics of truth, and is, moreover, so perfectly inimitable, that if it had been the invention of men, the inventors would be greater than the greatest of heroes. . . . This divine book (the Bible as a whole), the only one which is indispensable to the Christian, needs only to be read with reflection, to inspire love for its Author and the most ardent desire to obey its precepts.

RUSKIN'S MOTHER'S BIBLE.

All that I have taught of Art, everything that I have written, whatever greatness there has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that when I was a child, my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart. . . . This I count the one essential part of my education.

RUSKIN TO PALL MALL GAZETTE.

It is the grandest group of writings in the world, put into the grandest language of the world; translated afterward

into every language of the Christian world ; and is the guide of all the arts and acts of that world which have been noble, fortunate and happy. . . . And by consultation of it . . . you may learn what you should do. . . . My excuse (for the familiar use of sacred words) must be my wish that those words were made the ground of every argument and the test of every action. We have them not often enough upon our lips, nor deeply enough in our memories, nor loyally enough in our lives.—John Ruskin.

RUSSELL—THE BOOK'S SURVIVAL.

The Bible is the oldest book in existence ; it has outlived the storms of many centuries. Men have tried every means to banish it from the earth ; they have hidden it, burned it ; they have made it a crime punishable with death to own it ; but still it lives. To-day, while many of its foes sleep in death, and hundreds of volumes which were written to overthrow its influence are forgotten, the Bible has found its way into every nation and language of earth ; over two hundred different translations having been made. The fact that it has survived so long, notwithstanding such unparalleled efforts to destroy it, is at least strong circumstantial evidence that the great Author whom it claims has also been its preserver.—C. T. Russell, *Millennium Dawn*, p. 38.

RYDER—GRANDEUR OF THE OLD TESTAMENT.

If there are to be found anywhere conceptions of the Deity and of the universe more remarkable for their sublimity and grandeur than are met with in the sacred books of the Jews, I do not know where to find them.—William Henry Ryder.

SAYCE—THE WORLD'S SACRED BOOKS.

I have read a great deal of the other sacred books of the world, and I fail to find in them that spirituality which is able to adapt itself to the enlarging needs of men.

SCHAFF—THE BOOK WITH NO RIVAL.

Viewed merely as a literary production, the Bible is a marvelous book and without a rival. All the libraries of

theology, philosophy, history, antiquities, law and policy would not furnish material enough for so rich a treasury of choicest gems of human genius, wisdom and experience.

SCOTT—THE IGNORANT STUDENT.

The most diligent student cannot in the longest life obtain an entire knowledge of this one Volume ; he will at last leave the world confessing that the more he studied the Scriptures, the fuller conviction he had of his own ignorance and of their inestimable value.—Sir Walter Scott.

SCOTT'S POETRY ON THE BIBLE.

Within this ample volume lies
The mystery of mysteries ;
Happiest they of human race
To whom their God has given grace
To read to fear, to hope, to pray,
To lift the latch, to force the way ;
And better had they ne'er been born
That read to doubt or read to scorn.

SCOTT'S LAST WORDS (TO LOCKHART).

Scott on his deathbed at Abbotsford asked Lockhart to read to him. "What book shall I read?" asked Lockhart. And Sir Walter replied, "Why do you ask that question? There is but one book ; bring me the Bible."

SCOTT'S WORDS PER AGNES MITCHELL.

Fetch me the Buke, dear Lockhart,
And gie me ane sweet ward.
What buke? There is nae ither,—
The Life o' th' Incarnate Laird;
I feel the shadows creepin' !
My licht's nae burnin' lang ;
Sae read frae the blessit Gospels
A bit, chiel, ere I gang ;
Fin' whaur He helpit the needy,
His pity wi' His micht !
O, my soul's fair hungry, Lockhart,
For the Livin' Bread, the nicht.

SEISS—THE OLDEST BOOK.

It is the oldest of books. Its histories go back to the beginning of the race. Its first grand sections were read in sacred assemblies nearly 1000 years before Thales, Pythagoras and Confucius. David sung before Homer recited his verses . . . or Lycurgus gave laws. Dozens of its documents were complete 100 years before Athens had a public library, and numbers of the ancient prophets had ended their messages before Socrates and Plato propounded their philosophies. . . . The Scriptures are from about forty different writers, with 1500 or more years between the first and the last.—*Right Life*, p. 259.

SEWARD—HUMANITY'S HOPE.

I do not believe that human society ever has attained or ever can attain a high state of intelligence, virtue, security, liberty or happiness without the Holy Scriptures. . . . The whole hope of human progress is suspended on the ever-growing influence of the Bible.—William H. Seward.

SHAFTESBURY'S TEST OF SCRIPTURE.

Try the Scriptures intellectually merely, and you will encounter difficulties which will darken your perception of truth. Try them by the heart, and you will encounter such a flood of conviction, etc., that your difficulties will vanish.—*Life and Works*, by Hodder, Vol. III., p. 19.

SHAFTESBURY—AN "EFFETE" BIBLE.

They tell us that the Bible is effete ! . . . and that we must have some new influence to guide man ! Do the Neologists themselves think it effete ? If so, why do they sweat and toil over the midnight lamp for the purpose of destroying it ? It is effete as God is effete, the same yesterday, to-day and forever.—*Life of the Seventh Earl*, Vol. I.

SHAKSPERE'S BIBLE QUOTATIONS.

There are in Shakspeare's works more than 550 Biblical quotations, allusions, etc. . . . He quotes from 54 of the (66)

Biblical books, and not one of his 37 plays is without a Scriptural reference.—Bishop Wordsworth's *Shakspeare and the Bible*.

SHAW (H. W. "JOSH BILLINGS")—HIS FAITH.

I believe the Bible, all of it! The very things I don't understand I believe the most of all. I would not exchange my faith for any man's knowledge.

SHEDD—THE NON-INSPIRATION OF ANON.

If—as one asserts—"the great mass of the Old Testament was written by authors whose names are lost in oblivion," it was written by uninspired men. . . . This would be the inspiration of indefinite persons like Tom, Dick and Harry, whom nobody knows, and not of definite historical persons like Moses and David, Matthew and John, chosen of God by name and known to men.—*The New York Observer*, April 16, 1891.

SILLIMAN'S MAGNA CHARTA.

The Bible is the grand charter of man's political and civil equality, liberty and order. It is the guardian and the only adequate protector of his social happiness. Should the human race ever come fully under its influence, both national wars and personal dissensions would cease, and this world become a terrestrial paradise.—Benjamin Silliman.

SIMPSON—WHAT IT IS NOT.

Unlike other books, the Bible has neither preface nor introduction. Nor has it definitions, postulates, axioms, or elementary theorems on which to build its science of theology, or to prepare its students for its higher revelations or developments. Its first words bring us face to face with eternity and divinity.—Bishop Simpson.

SMITH—(J. COTTON)—THE DAYS OF 1776.

Perceive the fruits of early Biblical instruction, and learn the value of the Bible in the day of adversity. Behold an American Congress deliberating on the means of obtaining copies of the Sacred Volume for their destitute fellow-citizens.

Perceive the invincible spirit of a suffering people, plainly ascribable to an early and deeply impressed acquaintance with the Bible, through the medium of maternal faithfulness and the common school.

SMITH (W. ROBERTSON)—GOD'S UTTERANCES.

Of this I am sure: that the Bible speaks to the heart of man in words that can only come from God. No historical research can deprive me of this conviction or make less precious the Divine utterances that speak straight to the heart.

SMYTH—THE WORK OF THE ETERNAL.

After all the work of the critics, the Bible still remains—the great, sublime, enduring work of the Eternal who loves righteousness and hates iniquity.—Newman Smyth, *Old Faiths in New Light*, p. 31.

SMYTH'S JAPANESE BOY.

A boy in Japan once found a leaf of a Bible, and it led him across the ocean in search of the Christian's God. He learned our language; and as the historical Christian records (Gospels) were brought to his knowledge, his mind seemed to pass through what was a new creation. That boy, become now a Christian man, has gone back to Japan as a missionary, and has lived to see his own parents destroy their idols, under the influence of the same historical testimony to God in Christ.—*The Orthodox Theology of To-Day*, by Newman Smyth, p. 47.

SPURGEON—A LIBRARY IN ITSELF.

In case the famine of books should be sore in the land, there is one book which you all have, and that is the Bible. In the Bible you have a perfect library, and he who studies it thoroughly will be a better scholar than if he had devoured the Alexandrine Library entire. . . . The Bible is its own best illustrator. If you want anecdote, simile, allegory or parable, turn to the sacred page. Scriptural truth never looks more lovely than when adorned with jewels from her own treasury.

SPURGEON—THE MAN OF ONE BOOK.

William Romaine in the latter part of his life put away all his (other) books, and read nothing but his Bible. He was a scholarly man, yet he was monopolized by the one Book, and was made mighty by it. . . . A man who has his Bible at his fingers' ends, and in his heart's core, is a champion in our Israel; you cannot compete with him; you may have an armory of weapons, but his Scriptural knowledge will overcome you.

SPURGEON'S BOOK OF REALITIES.

The Bible is not a compilation of clever allegories or instructive poetical traditions; it teaches literal facts and reveals tremendous realities. . . . It will be an ill day for the church if the pulpit should even appear to endorse the skeptical hypothesis that Holy Scripture is but the record of a refined mythology in which globules of truth are dissolved in seas of poetic and imaginary detail. . . . Nobody ever outgrows Scripture; the Book widens and deepens with our years.

STANLEY (DEAN)—THE BOOK'S LASTINGNESS.

One book alone—the Bible—has outlasted many generations, because it embraces every variety of thought, every phase of society, and embodies the moral commandment of God, which applies to all conditions of life.

STIER FINDS A DYING PILLOW.

I know that what I read and possess in the Word will remain when the world passes away, and that its slightest sentence will prove a better dying pillow than all else that man could conceive or possess.

STORRS AT BIBLE SOCIETY JUBILEE.

There is not a note of human emotion, from the plaint of despondency or the wail of despair, up to the noblest Christian war-hymn—yea, up to the very *Te Deum* of saints celebrating the final attainment of heaven—that is not somewhere sounded in the Bible. . . . When you can prove to

me that man has built the mountains . . . and covered the earth with a mud that he has manufactured for soil, then you can prove to me that the Bible with its oneness and variety, its production extending over fifteen hundred years, with its last verse answering to its first across the dreary drift of the ages, has come to us from man.—Richard Salter Storrs.

STORRS—TRUTH OF GOSPEL STORY.

The story of the New Testament is to me the truest history in the world. Beyond every other it is self-verifying; by the utter natural simplicity of its style while setting forth the most astonishing facts, such facts as fancy or fiction would inevitably have treated with artificial ostentation, in a labored and hysterical fashion; by the freedom with which commonest incidents, familiar talk, are set side by side with superlative marvels; by the inimitable perfection with which four primary narratives unite in exhibiting a wholly transcendent character and life which had no precedent and have had no parallel; by the spirit of vigilant yet impassioned sincerity which breathes through all the consenting histories; and by their progress through miracle and theophany toward a climax not of visible victory but of unanticipated wounds and death. The contemporaneous acceptance of this astonishing record by men like Paul—acute, disciplined, unbelieving at first, who had personally known the historians, who sacrificed everything for his conviction and flung his whole life into incessant victorious contest for the truth of the gospel statements—becomes a significant witness for them.—R. S. Storrs, *Golden Jubilee Sermon*, 1896.

STORRS—BASIS OF CHURCH AND CIVILIZATION.

They afford the only possible basis for the establishment of the church coming out from the midst of a hostile theocracy, infused with a wholly peculiar life, and expecting to conquer an inimical world by the sublime story of Advent, Cross, and Resurrection, which was its only earthly instrument. It was thus attested afterward by the martyrs of the Church who had heard and who believed it with a faith

which dungeon and stake, arena and cross could no more conquer than they could break sunbeams. The moral demonstration of it is thus builded fundamentally into the new civilization of the world. It is at the base of all our letters, arts, freer governments, finer humanities. Christendom is the witness to a something wholly surpassing whatever had been previously known in the world, in the forces which formed it. If, therefore, anything is true in the past, this must be true; and the unwasting benign force which it still exerts upon multitudes uncounted, of noblest minds, hearts and lives, becomes an argument for it of absolutely imperative power. If I doubted this story of the coming, the nature and the life of Christ, I see not what would remain fixed in my conviction. I might as easily be persuaded afterward that the earth is a bubble—without solidity—that the stars are gilt spangles in the sky, that life itself is a fantastic dream.—*Idem., Ibid.*

STORY (CHIEF JUSTICE)—THE BOOK AN UMPIRE.

Let us cling to the Bible. Let us proclaim with Milton that neither traditions nor councils, nor canons of the visible Church, much less edicts of any civil magistrate or session, but the Scriptures only, can be the final judge.

STOWE LIKENS CRITICS TO SWINE.

After all these assaults and speculations, the honest old Bible stands just where it did before, speaks the same language, exerts the same influence, and emits the same heavenly radiance. . . . And now with an unmutilated, unimpeachable Bible in our hand, we, like our fathers, can march through the world with our heads erect and a joyful courage, bidding defiance to Satan and wicked men. . . . I do not believe that sound philosophy requires me to see the Holy Gospel treated by an irreverent critic as the greedy swine would treat a beautiful field of growing corn. I do not believe that an irreverent, ungodly critic is the man to do justice to the Gospels or to tell the truth about them fairly in any sense.

—Calvin E. Stowe, *Origin and History of the Books of the Bible*, pp. 254, 255, 301.

SWIFT (DEAN) AS A JUDGE OF ENGLISH.

The translators of the Bible were makers of our English style much fitter for that work than any we see in our present writings. The which is owing to the simplicity that runs through the whole.

SWING'S APPRECIATION OF MATTHEW V., ETC.

What our age most needs is a Bible well worn in that part which contains the Sermon on the Mount.—*Truths for To-Day*.

TALMAGE—MENDERS OF THE BIBLE.

A pulpit in New York recently set forth the idea that the Scriptures ought to be expurgated, and the inspiration of much of the Bible has been denied. Among other striking statements are these: that Genesis is . . . a successive layer of traditions thought out centuries before; that the book of Daniel is not in the right place; that the whole Bible has been improperly chopped up into chapters and verses, etc. He does not believe the beginning of the Bible, nor the close of it, nor anything between, as fully inspired of God; and there are those who re-echo the sentiment.

TALMAGE IS STAGGERED BY NOTHING.

There is nothing in the Bible that staggers me. . . . Starting with the idea that God can do anything, here I stand, believing in a whole Bible, from lid to lid. . . . God was so careful to have us have the Bible in just the right shape that we have 50 MS. copies of the New Testament 1000 years old. . . . Assaulted, spit on, torn to pieces and burned, yet still adhering; the Bible to-day (is) in 300 languages, confronting four-fifths of the human race in their own tongue; 300,000,000 copies of it are now in existence. . . . I demand that the critics of the Bible go clear over where they belong, on the Devil's side.—Sermon on *Mending the Bible*.

TAYLOR (BAYARD)—LUTHER'S VERSION.

Luther dropped the theological style, and sought among the people for phrases as artless and simple as those of the Hebrew writers. Not a sentence of the Bible was translated until he had sought for the briefest, clearest and strongest equivalent to it. Luther translated the Bible eighty years before our English Version was produced. I think Luther's Bible decidedly superior to our own. . . . Ten years, from 1522 to 1532, he devoted to the work. We can only appreciate his wonderful achievement by comparing it with any German prose before his time.

TAYLOR (JEREMY)—BIBLE-READING.

Do not hear or read the Scriptures for any other end but to become better in your daily walk and to be instructed in every good work, and to increase in the love and service of God.—*Holy Living*, IV., 4.

TAYLOR (WILLIAM M.)—THE ONE-BOOK MAN.

The man of one book is always formidable ; but when that book is the Bible, he is irresistible.

TAYLOR (ZACHARY) TO THE LADIES.

It was for love of the truths of this great and good Book that our fathers abandoned their native shores for the wilderness. Guided by its wisdom, they founded a government under which we have grown from 3,000,000 to more than 20,000,000 of people.—(On receiving a present of a Bible.)

TENNYSON'S USE OF HOLY WRIT.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair.

(There are in Tennyson's works 460 quotations from or allusions to the Bible.)

TOCQUEVILLE—BIBLE CHRISTIANITY.

Bible Christianity is the companion of Liberty in all its conflicts, the cradle of its infancy, and the Divine source of all its claims.—De Tocqueville.

TOWNSEND—GOD'S STEREOTYPE.

The inspired Word will live forever. God has guarded the Scriptures in the past, and will guard them in the future, as the apple of his eye. They have been stereotyped by Providence. The history of their preservation is marvelous. . . . Never in the history of the world have writings been kept with such scrupulous exactness, though they recorded the revolts of the nation and rebuked the sins of the people.—*Credo*, p. 18.

TRANSLATOR'S QUAIN PREFACE, 1611.

It is a whole army of weapons, a whole paradise of trees, a shower of heavenly bread, a whole cellarful of oil vessels, a physician's shop of preservatives, a treasury of the most costly jewels, a fountain of most pure water. (Extract.)

TRENCH'S ONENESS OF THE BIBLE.

In the first three chapters of Genesis we have creation, paradise, and apostasy; then, through all the succeeding books, conflict unspeakable, a protracted dreadful struggle, till in the last three chapters of Revelation we have the new creation, paradise regained, the final victory over sin and Satan and every form of evil.—Archbishop Trench.

TRUMBULL—THE POLYCHROME BIBLE.

It claims to be a Bible "for the people." Its projectors say, "The Polychrome Bible is translated into the language of to-day, and the chief aim has been to make its meaning clear and intelligible, so 'that he who runs may read.'" (*Hab.* II., 2, Authorized Version, "that he may run that readeth it.")—J. K. K.) . . . The worst thing to be said concerning the Polychrome Bible is that claims are made for it which do not correspond to the reality. The best thing to

be said for it is that the reality does not correspond to the claims so made. . . . Within nine consecutive lines in the volume on Judges (pp. 46, 47), five references do not correspond to the passages referred to. . . . Isaiah has been torn to pieces, and the parts rearranged in the classes to which Professor Cheyne thinks they belong. . . . Their modern English is far from being so good of its kind as is the old English of the Old and of the Revised Versions. . . . The weakest feature of the work is its habitual preferring of conjecture to evidence.—*The Sunday School Times*, January 29, 1898.

TUPPER'S EIGHT WONDERS OF THE BIBLE.

There are eight wonderful things about the Bible. It is wonderful in its form, in its authorship, in its age—it required 1600 years to produce it; it is wonderful in its birthplace—all over the world; it is wonderful in its language—presenting a wonderful contrast, the one with the other; it is wonderful in its composition—as it deals with all subjects; it is wonderful in its unity of purpose; it is most wonderful in this respect—that it is a Divine production.—Kerr Boyce Tupper, Address to Bible Readers in Philadelphia.

TYNDALE'S TWENTY DOCTORS.

Twenty doctors expound one text twenty ways; and with an ante-theme of half an inch some of them draw a thread of nine days long.

TYNDALE'S PLOWBOY PREACHER.

If God spares my life, ere many years I will cause the boy that driveth the plow to know more of Scripture than thou dost.

VANDYKE—THE BIBLE AS IT IS.

The Bible, as it is, is good enough for me. It is my treasury of grace and comfort, my chart in life's stormy voyage, my deed and title to an inheritance with the saints in light. Thank God for the Bible as it is, wet with a mother's tears, worn by a father's hand. I, for one, mean to hold fast by it and study it and preach its religion as long as God gives me

life and strength.—H. Vandyke, in *The Brick Church*, New York, January 22, 1893.

VICTORIA'S VALUATION OF THE BOOK.

Tell the Prince that this (pointing to the Bible) is the secret of England's greatness.

WALWORTH (CHANCELLOR)—ITS DIFFUSION.

The progress of civil and religious freedom has always been the most rapid as well as the most healthy where the Bible has been most widely disseminated, and where the truths contained therein have been brought home to the greatest number of people. No nation has made any great advancement in the amelioration and improvement of the masses except where the Scriptures were in the hands of and studied by the people.

WARNER—THE BIBLE AS LITERATURE.

Apart from its religious or ethical value, the Bible is the one book that no intelligent person who wishes to come in contact with the world of thought and to share the ideas of the great minds of the Christian era can afford to be ignorant of. All modern literature and art are permeated with it.—Charles Dudley Warner.

WARREN (BISHOP)—THE CRITICS.

The Bible has been the subject of more criticism, both better and worse, than anything else in the world. That is right, natural, and to be expected. That fact testifies to its largeness. No man spends his life investigating a mole-hill; a glance is enough. . . . But the critics, who keep busy for thousands of years on one book, simply attest its largeness—a largeness greater than the human mind. Is that true? Certainly, else some great soul would look at it, discuss it, settle its position, and be done with it forever.

WASHBURN (GOVERNOR)—THE PEACE PRESERVER.

The city without the Bible, the pulpit, etc., could not preserve the peace for a year. The Bible makes a man afraid

to do wrong, because it teaches him that he thereby violates the laws of his conscience and his God. By this influence it contributes immensely to the peace and good order of the community. Moreover, it infuses into every man a feeling of self-control, and so lays the foundation for an effective government of the country. To accomplish this the Bible must find its way into every family and school. Nothing short of this will insure success.—Elihu Benjamin Washburn.

WASHINGTON AS A BIBLE-READER.

See the effect of a mother's early faithfulness to the immortal Washington, who suffered not a day to pass over him without consulting his Bible.—John Cotton Smith.

WATSON'S ("IAN MACLAREN") IPSE DIXIT.

Beyond all question and by the consent of all men the Bible has a voice of peculiar and irresistible majesty. Like the deep, mellow sound of a bell floating out from a cathedral tower on the violet sky of Italy, and arresting for a brief moment at least the confused babel of the carnival below, so does the bell-note of this book fall on the restless questions and fretful anxieties of the soul. Hearers are of a sudden hushed into reverence, and are graciously inclined to submission, not by the *ipse dixit* of a fallible preacher, but because the mouth of the Lord hath spoken it.

WATTS CANNOT BETTER ITS PSALMS.

In Job and the Psalms we shall find more sublime ideas, more elevated language, than in any of the heathen versifiers of Greece or Rome.

WAYLAND—WHAT THE BOOK DOES.

That the truths of the Bible make bad men good and send a pulse of healthful feeling through all domestic, civil and social relations; that they control the baleful passions of the heart and thus make men proficient in self-government, more than any other book that the world has ever known—these

are facts as incontrovertible as the laws of philosophy or the demonstrations of mathematics.—Francis Wayland.

WEBSTER WAS BROUGHT UP ON IT.

From the time that, at my mother's feet or on my father's knee, I learned to lisp verses from the Sacred Writings, they have been my daily study. If there be anything in my style or thoughts to be commended, the credit is due to my kind parents for instilling into my mind an early love for the Scriptures. The older I grow and the more I read the Holy Scriptures, the more reverence I have for them and the more I am convinced that they are not only the best guide for the conduct of this life, but the foundation of all hope respecting the future state. If we abide by the principles taught in the Bible, our country will go on prospering, . . . but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity. (Again, he said:) The Sermon on the Mount cannot be a merely human production.—Daniel Webster.

WESLEY WOULD BE A ONE-BOOK MAN.

I want to know one thing—the way to heaven; how to land safely on that happy shore. God himself has condescended to teach me the way. He has written it down in a book. O give me that book of God! I have it. Here is knowledge enough for me. Let me be a man of one book. Here, then, I am far from the busy ways of men. I sit down alone; only God is here. In his presence I open and read his book for this end: to find the way to heaven.—John Wesley.

WHITTIER—THE BOOK OF OUR MOTHERS.

We search the earth for truth, we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From the old flower-fields of the soul;
And, weary seekers for the best,
We come back laden from our quest,

To find that all the sages said
Is in the book our mothers read.

WILBERFORCE'S LAST WORDS.

Read the Bible. Let no religious book take its place. Through all my perplexities I never read any other book and never felt the want of any other. It has been my hourly study ; and all my knowledge of the doctrines, etc., has been derived from the Bible only. Books about the Bible may be useful enough, but they will not do instead of the simple truth of the Bible.

WILLIAM I. (EMPEROR)—TO COLLEGIANS.

Do not join those who ignore the Bible as the one foundation of truth, or give it a spurious interpretation of their own devising. The rock on which we are to fix our foot-hold is the unadulterated faith taught us in the Bible. . . . Let this be secured, and all will be enabled to develop a Divinely-blest work.

WILSON (JOHN, "CHRISTOPHER NORTH") ADVISES.

Turn from the oracles of man, still dim even in their clearest response, to the oracles of God, which are never dark. Bury all your books when you feel the night of skepticism gathering around you ; bury them all, powerful though you may have deemed their spells to illuminate the unfathomable ; open your Bible, and all the spiritual world will be bright as day.

WINTHROP (GOVERNOR)—ITS GOOD WORKS.

Diffuse the knowledge of the Bible, and the hungry will be fed, the naked clothed, the stranger sheltered, the prisoner visited, and the sick ministered unto. . . . Diffuse the knowledge of the Bible, and temperance will rest upon a surer basis than any mere private pledge or public statute.—Robert Winthrop.

WYCLIFFE BIBLE VIEWED BY BOSTONIAN.

(S. E. Herrick, D.D., Mt. Vernon Church, Boston, in "Some Heretics of Yesterday," pp. 43, 44.) That this man

(Wycliffe) was the first to open the Bible to our English fathers we know; and our Christian days and institutions are all saturated with the imperishable results of his toil. . . . The Bible that we read to-day does not look to our eyes like the page of Wycliffe; the men of the fourteenth century would have as great difficulty in reading it as we have in deciphering their rude and grotesque utterance. But his work underlies and supports the precious superstructure even as the rough granite underlies nature's quiet beauty and impressive sublimity. . . . It did more than anything else to form and fix our English speech. Your newspaper would not have been possible without it. It was the seed out of which our libraries have grown. It has made the common mind intelligent. It has made the peasant the peer of the priest. It was the quickening of that national thought which blossomed and fruited in Bacon, Milton, Shakspeare, Mrs. Browning, George Eliot, Thackeray and Hawthorne. Better than all this, it was the liberation of Christian faith and hope. It unbound these twin sisters to go wherever there should be English homes, to brighten and bless them; wherever there should be English toil, to dignify it; wherever there should be English graves, to tell of the Resurrection and the Life. In one final word, Wycliffe's translation was, for English-speaking people around the world, the second resurrection. The day of its completion was the Easter day of the English language.

YOUNG'S ADVICE AS TO READING.

Retire and read thy Bible, to be gay;
There truths abound of soveran aid to peace;
Ah! do not prize them less because inspired,
As thou and thine are apt and proud to do.
If *not* inspired, that fragrant page had stood—
Time's treasure, and the wonder of the wise.

PART IV.

CHRIST.

ABBOTT AT THE WORLD'S CONGRESS.

It is not Christianity that we want to tell our brethren from across the sea about; it is the Christ. . . . We have found the Christ and loved him and revered him and accepted him. . . . We have found in this Christ, in his patience, in his courage, in his heroism, in his self-sacrifice, in his unbounded mercy and love, an ideal that transcends all other ideals written by the pen of the poet, painted by the brush of the artist, or graven into the life of human history. . . . We believe that no other revelation transcends and no other equals that which God has made to man in the one transcendental human life that was lived eighteen centuries ago in Palestine.—Lyman Abbott.

ABBOTT—CHRIST'S RELATION TO EVOLUTION, ETC.

If the Christian evolutionist regards Jesus Christ as a product of spiritual evolution, he gives up Christianity. . . . If he declares that Jesus Christ is an exception to the law of evolution, he gives up evolution. . . . The Christian evolutionist does not believe that Jesus Christ is the product of evolution. Jesus Christ is the cause; the phenomena are the product; evolution is the method. . . . The Church described in the New Testament is a tree, rooted and grounded in Christ; a body, Christ the head; a household, Christ the father; a kingdom, Christ the king. . . . What Jesus Christ was, in a limit of a few years' time and in the little province of Palestine, that is the Infinite and Eternal Father in his dealings with the universe.—Lyman Abbott, *The Evolution of Christianity*, pp. 172, 239, 240, 241.

AGNEW'S IMITATION OF THE MASTER.

(Dr. D. Hayes Agnew's letter to a clergyman who asked him for his bill after two years' treatment.) You owe me nothing. To your Master and my own I owe all things; and to serve one of his poor suffering messengers is but a little service rendered to Him who gave Himself for me.

ANGELL—COLLEGES NOT CHRISTLESS.

In twenty of the State institutions—from all which I have facts on this point—it appears that 71 per cent. of the teachers are members of churches, and not a few of the others are earnestly and even actively religious men who have not formally joined any communion. . . . It must be conceded that the pupils in the State institutions are not exposed to much peril from their teachers. . . . If you go to the cities where those institutions are planted, you will find a good proportion of these teachers superintending Sunday-schools, conducting Bible-classes, sometimes supplying pulpits, engaged in every kind of Christian work.—President Angell, article in *The Andover Review*, quoted by Professor Kelsey in *The Atlantic Monthly*.

ARNOLD (EDWIN)—SCENES IN CHRIST'S LIFE.

High cause had they in Bethlehem that night
To lift the curtain of Hope's hidden light,
To break decree of silence with love's cry,
Foreseeing how this babe, born lowly,
Should—past dispute, since now achieved is this—
Bring Earth great gifts of blessing and of bliss.

.
The cruel Cross—oh, Tree, which made its wood,
Who planted thee? Did birds nest in thy boughs
And sunshine light thy leaves?—the cruel Cross;

.
And Death is dead, and new times come to men;
And Heaven's ways are justified, and Christ alive,

.
Here was the body of the life beyond,
Which these unworthy eyes did look upon!

That we shall wear when flesh is laid aside :
 No eye shall see it, save by mystery
 Making flesh spirit, or the spiritual
 Take fleshly shape awhile.

.
 He shewed in full midst of Jerusalem,
 Amongst the eleven,—nail-marks on hands and feet,
 Rose-red, and spear-gash scarring the white side ;
 And ate of fish and honey from their board ;
 Then blessed, and led them forth to Olivet ;
 And passed—as if, they said, a waiting cloud
 Received Him out of sight.

—*The Light of the World*, pp. 24, 266, 280, 284, 285.

ARNOLD (MATTHEW)—CHRIST THE RIGHTEOUS ONE.

Christ came to reveal what righteousness really is. . . .
 Nothing will do except righteousness ; and no other conception of righteousness will do except Christ's conception of it.—*Literature and Dogma*.

AUGUSTINE CONTRASTS CHRIST WITH OTHERS.

I have read in Plato and Cicero sayings that are very wise and very beautiful ; but I never read in either of them :
 "Come unto me all ye that labor and are heavy laden."

BARNES—STRAUSS'S LEBEN JESU.

Strauss assumed that Jesus was a real personage ; that there was such a living Teacher, but that the things ascribed to him are, in the main, mythical ; that is, that certain ideas and conceptions have been made to have the appearance of the living form and reality, by being represented as in connection with him, or as acted out in his life. The problem was, assuming that there was such a real personage, to explain how these ideas could be represented as acted out by a living man.—*Evidences of Christianity in the Nineteenth Century*, p. 279. (See Strauss.)

BEECHER'S CHRISTOLOGICAL VIEWS.

It seems to me that first I saw Christ as the Star of Bethlehem, but that afterward He seemed to expand, and I saw

about a quarter of the horizon filled with His light, and through years it came around so that I saw about one-half in that light; and it was not until after I had gone through two or three revivals of religion that, when I looked around, He was all and in all. And my whole ministry sprang out of that. . . . I believe fully, enthusiastically, without break, pause, or aberration, in the divinity of Christ. . . . I believe that Christ is God manifest in the flesh. . . . I would rather have one smile from Christ than to have the acclamations of a world. . . . What a babe's clothes are when the babe has slipped out of them into death, and the mother's arms clasp only the raiment, would be the Bible if the Babe of Bethlehem should slip out of it.—Found, for the most part, in *Reasons for Withdrawing from the Association (etc.)*, October 13, 1882.

BOARDMAN'S ARCHETYPAL MAN.

(George Dana Boardman, at Religious Parliament.) Jesus of Nazareth is the universal Homo, the essential Vir, the son of human nature, blending in himself all races, ages, sexes, capacities, temperaments. Jesus is the archetypal man, the ideal hero, the consummate incarnation, the symbol of perfected human nature, the sum total of unfolded, fulfilled humanity, the Son of Mankind. . . . Mohammed taught some very noble truths, but Mohammedanism is fragmental and antithetic. Why have not his followers invited us to meet at Mecca? Jesus Christ is the one universal man, and therefore it is that the first parliament of religions is meeting in a Christian land, under Christian auspices.

BOARDMAN—THE DIVINE SHADOW.

The incarnation was a benignant eclipse of the Light of Light, Christ's humanity casting its solemn, majestic shadow athwart the immensity of human time, as his earthly nature swept in between infinite God and finite man, thus graciously obscuring the otherwise intolerable consuming Blaze. . . . Thus Jesus Christ is the shadow of God (?); and this in a twofold sense: a shadow of interception, and so obscuring

God; and a shadow of representation, and so revealing God.
—*The Creative Week*, pp. 77, 78.

BOLINGBROKE—CHRIST'S CHRISTIANITY.

No religion ever appeared in the world whose natural tendency was so much directed to promote the peace and happiness of mankind. It makes right reason the law, in every possible definition of the term. And therefore, even supposing it to be a merely human invention, it has been the most useful invention that was ever imposed on mankind for their good. (Quoted in Morris's *Testimony of the Ages*.) . . . Bolingbroke taught the preciousness of the pure religion of love taught by Jesus.—Frothingham's *Beliefs of the Unbelievers*, p. 16.

BROOKS (BISHOP) CONTRASTS CHRIST WITH SOCRATES.

I can almost dream what Socrates would say to any man who said that there was no difference between Jesus and him. But how shall we state the difference? One is divine and human; the other is human only. One is Redeemer; the other is philosopher. One is inspired; and the other questions. One reveals; and the other argues. . . . Socrates brings an argument to meet an objection; Jesus brings a whole being which truth has filled with strength, to meet another whole being which error has filled with feebleness.
—*The Influence of Jesus*, p. 245.

BROWNING'S MYSTICAL CHRIST.

O thou pale form ! . . .
Oft have I stood by thee—
Have I been keeping lonely watch with thee
In the damp night by weeping Olivet,
Or leaning on thy bosom, . . .
Or dying with thee on the lonely cross,
Or witnessing thy bursting from the tomb.

No one ever plucked
A rag, even, from the body of the Lord,
To wear and mock with, but despite himself,
He looked the greater and was the better.

—*Pauline*, and *The Ring and the Book*.

BROWNING (MRS.)—THE GOD-BABE'S LULLABY.

Sleep, sleep, mine Holy One !
 My flesh, my Lord !—what name ? I do not know
 A name that seemeth not too high or low,
 Too far from me or Heaven.
 My "Jesus—" That is best ! that word being given
 By the majestic angel . . .
 Sleep, sleep, my Saving One !

BROWNING (MRS.)—GREAT PAN IS DEAD !

(Mrs. Browning in a headnote alludes to "a tradition, according to which, at the hour of the Savior's agony, a cry, 'Great Pan is dead!' swept across the waves in the hearing of the mariners.")

'Twas the hour when One in Sion
 Hung for love's sake on a cross—
 When His brow was chill with dying,
 And His soul was faint with loss ;
 When His priestly blood dropt downward,
 And His kingly eye looked throneward—
 Then Pan was dead.

BUSHNELL'S HISTORIC CHRIST.

Christ is no such theophany, no such casual unhistorical being as the Jehovah angel who visited Abraham. He is in and of the race, born of a woman, living in the line of humanity, subject to human conditions, an integral part, in one point of view, of the world's history ; only bringing into it, and setting in organific union with it, Eternal Life.—*God in Christ*, p. 165.

BUSHNELL—CHRIST'S PRETENSIONS.

Certain it is that no mere man could take the same attitude of supremacy toward the race, and inherent affinity or oneness with God, without fatally shocking the confidence of the world by his effrontery. Imagine a human creature . . . facing all the intelligence and even the philosophy of the world and saying in bold assurance, "Behold, a greater than Solomon is here."—"I am the Light of the world," etc. . . .

But no one is offended with Jesus on this account; and, what is a sure test of His success, . . . of all the readers of the Gospel it probably never occurred to one in 100,000 to blame . . . the vanity of His pretensions. These pretensions . . . enter into the very web of His ministry, so that if they are extracted and nothing left transcending mere humanity, nothing at all is left.—*Nature and the Supernatural*, Ch. X.

BUTLER'S SUPERNATURAL CHRIST.

Jesus taught with a degree of light to which that of nature is darkness.—Joseph Butler, Author of *Analogy of Religion*, etc.

CAIRD—THE IDEAL CHRIST.

Eighteen centuries ago a vision of human perfection, a revelation of the hidden possibilities of our nature, broke upon the world in the person and life of Jesus Christ; and, as we contrast this with the highest attainments which the best of men or communities have yet reached, it seems an ideal toward which—as yet a far-distant goal—with slow and stumbling steps humanity is tending.—*Scotch Sermons*, 1880, p. 20.

CARLYLE—OUR HIGHEST ORPHEUS.

Our highest Orpheus walked in Judea eighteen hundred years ago; his sphere-melody flowing in wild native tones took captive the ravished souls of men; and, being of a truth sphere-melody, still flows and sounds, though now with thousandfold accompaniments and rich symphonies, through all our hearts; and modulates and divinely leads them.

CARLYLE—OUR DIVINEST SYMBOL.

Look on our divinest Symbol! on Jesus of Nazareth, and his life and biography, and what followed therefrom. Higher has the human thought not yet reached. This is Christianity and Christendom; a Symbol of quite perennial, infinite character; whose significance will ever demand to be anew inquired into, and anew made manifest.

CARLYLE—THE HIGHEST VOICE.

The highest Voice ever heard on this earth said withal "Consider the lilies," etc. . . . A glance, that, into the deepest deeps of beauty. . . . Sublimier in this world I know nothing than a peasant saint; could such now anywhere be met with? Such a one will take thee back to Nazareth itself; thou wilt see the splendor of heaven spring forth from the humblest depths of earth, like a light shining in great darkness.

CARLYLE—THE MOST IMPORTANT EVENT.

Obscure tidings of the most important event ever transacted in this world—the life and death of the Divine Man in Judea, at once the symptom and cause of immeasurable change to all people in the world,—had in the course of centuries reached into Arabia too; and could not but, of itself, have produced fermentation there.

CARLYLE—THE GREATEST OF HEROES.

The greatest of all heroes is One—whom we do not name here! Let sacred silence meditate that sacred matter; you will find it the ultimate perfection of a principle extant throughout man's whole history on earth.—*Sartor Resartus*, pp. 155, 158, 182.—*Hero Worship*, pp. 11, 47, 76.

CHANNING'S VENERATION OF CHRIST.

I ask you whether the character of Jesus be not the most extraordinary in history, and inexplicable on human principles? . . . I contemplate it with a veneration second only to the profound awe with which I look up to God. . . . I feel myself listening to a being such as never before, and never since, spoke in human language. I am awed by the consciousness of greatness which his humble words express; and when I connect this greatness with the proof of Christ's miracles, I am compelled to exclaim, . . . "Truly this was the Son of God." Jesus not only was, but he is still the Son of God, the Savior of the world. He exists now; he has

entered heaven. . . . There he lives and reigns. I see him in glory ; and I confidently expect, at no distant period, to see him face to face.—*William Ellery Channing.*

CHANNING—THE MISSION OF CHRIST.

In reading the Gospels I feel myself in presence of One who speaks as never man spake ; whose voice is not of earth ; who speaks with a tone of reality and authority altogether his own. . . . Jesus Christ existed before he came into this world, and in a state of great honor and felicity. He was known, esteemed, beloved, revered, in the family of heaven. He was entrusted with the execution of the most sublime purpose of his Father. . . . He ever lives, and is acting for mankind. He is Mediator, Intercessor, Lord and Savior. . . . He is through all time, now as well as formerly, the active and efficient friend of mankind.—*Transcendentalism in New England*, p. 111.—*William Ellery Channing.*

CLARKE (J. F.)—THE IMAGE OF THE INVISIBLE.

Christ was something more than a mere man. . . . The Spirit was given to him without measure. . . . Is it any wonder that men should have called Jesus "God" ? In him truly "dwelt the fulness of the Godhead bodily ;" and this indwelling Spirit expressed itself in what he said and what he did. When Jesus speaks, it is as if God speaks. When Jesus does anything, it is as if we saw God do it. It becomes to us an expression of the Divine character. . . . He is the image of the Invisible God.—*James Freeman Clarke.*

CLAUDIUS—CHRIST'S LOVE, ETC.

No one ever thus loved (as Christ did and does) ; nor did anything so truly great and good, as the Bible tells us of him, ever enter the heart of man. It is a holy form which rises before the poor pilgrim like a star in the night, and satisfies his innermost craving, his most secret yearnings and hopes.—*Matthias Claudius.* (d. 1815.)

CLEMENT—THE SPREAD OF CHRISTIANITY.

The word of our Master did not remain in Judea as philosophy remained in Greece, but has been poured out over the whole world, persuading Greeks and barbarians alike, race by race, village by village, every city, whole houses, and hearers one by one; nay, not a few of the philosophers themselves.

CLIFFORD DISCOVERS THE BEST THING.

The Sermon on the Mount is admitted on all hands to be the best and most precious thing that Christianity has offered to the world.—W. K. Clifford, *Lectures and Essays*, p. 376.

COLFELT—CHRIST AND THE COLLEGES.

There is a wonderful turning of the student-body in all our colleges and universities to a reverential and admiring attitude toward Jesus as the noblest type of manliness vouchsafed to men. . . . It would seem as if the whole thinking world was on the eve of recalling the exiled Jesus. Not the humanistic Christ of Strauss and Renan; not the abstract Christ of Tolstoi; but the Christ of Galilee—the living, Divine Christ—the Christ of the wayside, the well-side, the sea-side, the Christ of Gethsemane, of Calvary, of the Resurrection and the Ascension.—Address of L. M. Colfelt at State College, Pa.

COOK—CHRIST ABOVE NATURE.

What if a man should appear filled with a life that leaves him in constant communication with God? What if there should come into existence a sinless soul? What if it should remain sinless? What if there should appear in history a being in this sense above nature? Is it not to be expected that he will have power over nature, and perform works above nature? Endowed as the Author of Christianity was, we should naturally expect, from that supernatural endowment, works not unnatural, but supernatural.—*Transcendentalism*, p. 103.

CUYLER'S LITTLE LIFE OF CHRIST.

We open the New Testament and we discover in its earliest pages a wonderful child. It is a childhood that savors not of this world; it has a celestial flavor about it. . . . Jesus chose to be born among the poor, and never sought to rise above the poor. When in after years some of the dignitaries of the church offered him attentions of church or state, he put on no airs and made no sycophantic homage to them in return. He knew that he was higher than the highest, yet he loved to stoop as low as the lowest. . . . The three years of his matchless ministry are all condensed into one simple line, "He went about doing good." Untaught in any academy or university like those of Athens, he floods the world with a knowledge as much more profound than the philosophy of Socrates or Plato as the Atlantic is deeper than a wayside pool.—Discourse on *Jesus Only*.

DEEMS—THE CREATOR CLAD IN FLESH.

Who is this Jesus? The finest intellects of eighteen centuries have believed that he was the greatest man that ever lived. All who have so believed have become better men therefor. He never performed an act or spoke a word which would have been unbecoming in the Creator of the universe, if the Creator should ever clothe himself with human flesh. Millions of men—kings, historians, philosophers, merchants, mechanics, and purest women—have believed that he is God. All who have devoutly believed this, and lived by this as a truth, have become exemplary for all that is beautiful in holiness.—*The Light of Nations*, p. 710.

DEKKER'S FIRST TRUE GENTLEMAN.

The best of men that ever wore earth about him was a sufferer,—a meek, patient, humble, tranquil spirit,—the first true gentleman that ever breathed.—Thomas Dekker.

DEWETTE—THE GOD-MANHOOD OF JESUS.

A man who comes without preconceived opinions of the life of Jesus, and yields himself up to the impression which

it makes, will feel no manner of doubt that He is the most exalted character and the purest soul that history presents to us. He walked over the earth like some nobler being who scarce touched it with his feet. This only I know, that nothing loftier offers itself to humanity than the God-manhoo realized in Jesus Christ and the kingdom of God which He founded—an idea and problem not yet rightly understood and incorporated into the life of even those who rank among Christians. Were Christ in deed and in truth our Life, how could such a falling away from him be possible? Those in whom he lived would witness so mightily for Him through their whole life, whether spoken, written or acted, that unbelief would be forced to silence.

DICKENS'S CHRISTMAS IMAGERY.

What images do I associate with the Christmas music? They gather around my bed: An angel speaking to a group of shepherds; . . . some travelers following a star; a baby in a manger; a child in a temple; a solemn figure with a mild and beautiful face, raising a dead girl by the hand; again, near a city gate, calling back the son of a widow to life; again, dying upon a cross, watched by armed soldiers, a thick darkness coming on, the earth beginning to shake; and the only voice heard—"Father, forgive them, for they know not what they do."

DICKENS TRUSTS TO MERCY THROUGH CHRIST.

I commit my soul to the mercy of God through our Lord and Savior Jesus Christ, and I exhort my dear children to try to guide themselves by the teachings of the New Testament.

DIDEROT—THE STORY OF JESUS.

(At free-thinkers' gathering in d'Holbach's house.) I defy you all—as many as are here—to prepare a tale so simple, and at the same time so sublime and so touching, as the tale of the passion and death of Jesus Christ; which produces the same effect, which makes an impression so strong and so

generally felt, and whose influence will be the same after so many centuries.

D'ISRAELI'S TRUE PRINCE.

Perhaps . . . the pupil of Moses may ask himself whether all the princes of the House of David have done so much for the Jews as that Prince who was crucified. . . . Had it not been for Him, the Jews would have been comparatively unknown, or known only as a high Oriental caste which had lost its country. Has not He made their history the most famous history in the world?—Beaconsfield's *Life of Lord Bentick*.

D'ISRAELI—THE CONQUERING CHRIST.

The wildest dreams of their Rabbis have been far exceeded. Has not Jesus conquered Europe and changed its name to Christendom? All countries that refuse the cross wilt, and the time will come when the countless myriads of America and Australia will find music in the songs of Zion, and solace in the parables of Galilee.

DRYDEN—CHRIST'S KINGDOM NOT EARTHLY.

Your Savior came not with a gaudy show,
Nor was his kingdom of the world below;
The crown he wore was of the pointed thorn,
In purple he was crucified, not born.

EDWARDS SEES CHRIST IN NATURE.

When we are delighted with flowery meadows, and gentle breezes, . . . we may consider that we see only the emanations of the sweet benevolence of Jesus. . . . When we behold the fragrant rose and lily, we see his love and purity; so, too, the green trees . . . and singing of birds are the emanations of his infinite joy and benignity.—Jonathan Edwards (*Biog.*).

"ELIOT (GEORGE)"—KEMPIS'S "IMITATION."

This voice out of far-off middle ages came as the direct communication of a human soul's belief and experience. I suppose that that is why the small, old-fashioned book, for

which you need only pay sixpence at a book-stall, works miracles to this day, turning bitter waters into sweetness. . . . It was written down by a hand that waited for the heart's prompting; it is the chronicle of a solitary, hidden anguish, struggle, trust, and triumph—not written on velvet cushions to teach endurance to those who are treading with bleeding feet on the stones; and so it remains to all time, the lasting record of human needs and consolations.—*The Mill on the Floss*.

EMERSON—THE INFLUENCE OF JESUS.

Man is never quite without the visions of the moral sentiment. . . . This thought dwelt deepest in the minds of men in the devout and contemplative East. . . . In Palestine it reached its purest expression. . . . The unique impression of Jesus upon mankind—whose name is not so much written as ploughed into the history of this world—is proof of the subtle virtue of this infusion. . . . Jesus belonged to the race of prophets. He saw with open eye the mystery of the soul. . . . One man was true to what is in you and me. . . . He, as I think, is the only soul in history who has appreciated the worth of a man. . . . The visible heavens and earth sympathize with Jesus. . . . In the thick darkness there are not wanting gleams of a better light—occasional examples of the action of man upon nature with his entire force, with reason as well as understanding; such examples are: . . . the history of Jesus Christ, etc.—*Nature*, etc., pp. 26, 64, 106–108.

EPIPHANIUS DESCRIBES CHRIST.

My Christ and God was exceedingly beautiful in countenance. His stature was fully developed, his height being six feet. He had auburn hair, quite abundant, and flowing down mostly over his whole person. His eyebrows were black and not highly arched; his eyes were brown and bright. He had a family likeness, in his fine eyes, prominent nose, and good color, to his ancestor David, who is said to have had beautiful eyes and a ruddy complexion. He wore his hair long, for a razor never touched it; nor was it cut by

any person except by his mother in his childhood. His neck inclined forward a little, so that the posture of his body was not too upright or stiff. His face was full, but not quite so round as his mother's; tinged with sufficient color to make it handsome and natural; mild in expression, like the blandness in the above description of his mother, whose features his own strongly resembled.

FAIRBAIRN—THE WONDER OF THE WORLD.

His words have been the wonder of the world. Age has not dimmed their light, lessened their sweetness or diminished their force. Familiarity has not spoiled their freshness or their fragrance; life, though it has grown richer and more varied, has not outgrown their wisdom or superseded by fulfilling their ideals. Time and culture have called into the field of thought the wealth of many centuries and lands, but there have come no rivals to the words of Jesus. They shine as peerless as ever, the sweetest, calmest, simplest, wisest words ever spoken by man to men. So true are they, so mighty in their energy, so soft in their strength, so reasonable, so fitted to make life peaceful, gentle, happy and holy, that men who have wished not to believe the Christian religion have refused to part with the truths and consolation of Jesus.—*The City of God*, p. 235.

FARRAR'S LIFE OF JESUS CHRIST.

It was but thirty-three short years of a short lifetime that he lived on earth; it was but for three broken and troubled years that he preached the gospel of the kingdom; but forever, even until all the eons have been closed, and the earth itself, with the things that now are, have passed away, shall every one of his true children find peace and hope and forgiveness in his name, and that name shall be Immanuel, which is, being interpreted, God with us.—Closing words of book.

FARRAR—CHRIST'S MIRACLES.

Christ, surrounded as he was by the "immense publicity" of furious Jews, and haughty Romans and sneering Greeks,

not only claimed them (miraculous powers), but his claim was undisputed by his deadliest enemies. Neither the Pharisees, nor the multitudes, nor Caiaphas, nor Herod, nor Celsus, nor Porphyry, nor Julian, dreamed of denying that he had wrought deeds apparently supernatural.

FICHTE TESTIFYING FOR JESUS.

Jesus did more than all other philosophers in bringing heavenly morality into the hearts and homes of common men. . . . To the end of time, all wise and intelligent men must bow reverently before this Jesus; . . . and the more wise, intelligent and noble they are, the more humbly will they recognize the exceeding nobleness of this great and glorious manifestation of the Divine Life.—*The Way toward the Blessed Life.*

FIELD (H. M.)—ECCE HOMO.

When the old masters, after painting the Virgin Mary, venture on an ideal of the Lord himself, they are less successful, because the subject is more difficult. They attempt to portray the Divine Man; but who can paint that blessed countenance, so full of love and sorrow; that brow, heavy with care; that eye, so tender? I have seen hundreds of Ecce Homos, but not one that gave me a new and more exalted impression than I obtain from the New Testament.—Letter concerning *Pictures and Palaces*, Rome, October 18, 1875.

FIELD (H. M.) OBER-AMMERGAU.

Some may ask how the sight affected me. Twenty-four hours before, I could not have believed that I could look upon it without horror, but so skilfully had the points of the sacred drama been rendered thus far, that my feelings had been wound up to the highest pitch, and when the curtain rose on that last tremendous scene, I felt as never before, under any sermon that I ever heard preached, how solemn and how awful was the tragedy of the death of the Son of God.—Letter from Henry M. Field, August 22, 1875.

FISHER—CHRIST NOT A FANCY.

If the portrait which the Gospel writers present of Jesus in his transcendent purity and goodness—a portrait in which Divine authority and power are strangely yet inseparably mingled with human meekness and sympathy—does not correspond to a reality which they had seen and known, then who gave to these unpracticed authors, to these apostolic witnesses, destitute of artistic skill, the ability to produce such a marvelous creation of fancy? If this be indeed their creation, let us worship *them*!—George P. Fisher.

FLAVEL'S INEXHAUSTIBLE STUDY.

Though something of Christ be unfolded in one age and something in another, yet eternity itself cannot unfold him. "I see something," said Luther, "which Augustine saw not, and those that come after me will see that which I see not." It is in the studying of Christ as in the planting of a newly-discovered country: At first men sit down by the sea-side upon the skirts and borders of the land, and there they dwell; but by degrees they search farther and farther into the heart of the country. Ah, the best are yet upon the borders of this vast continent!—John Flavel.

FOSS—VERY MAN AND VERY GOD.

Suppose that Christ were now to come in at yonder door, and, standing before us in meek self-evidence—for we will never need to be introduced to Him—should ask as He asked His disciples once, "Who do men say that I, the Son of Man, am?" O, if I might be your joyful spokesman, I would tell Him, "O, blessed Christ, the world has not forgotten Thee; biographies of Thee are in all libraries." "But who do men say that I am?" If my tongue did not cling to the roof of my mouth, I would say, "Some say that Thou art a myth, a fancy portrait, and that a myth has changed the face of the world!" And then suppose that He should demand of us, "But who say ye that I am?" O, if again I might be your happy spokesman, on bended knees and with

streaming eyes I would cry, "Thou art Christ, the Son of the living God, Thyself very man and very God."—Cyrus D. Foss (Bishop), General Conference Sermon, May 20, 1888, in Metropolitan Opera House, New York. *The Daily Christian Advocate*, May 23, 1888.

FRANKLIN'S OPINION OF JESUS.

As to Jesus of Nazareth, my opinion of whom you particularly desire, I think that the system of morals that he taught, and his religion, as he left them to us, are the best that this world ever saw, or is likely to see.

FREMANTLE—THE LIFE AND LIGHT OF MEN.

The patriarchs had faith in Christ before Christ came, and by faith they were saved. And if Christ is the Eternal Word, the Life and Light of all men, he may be known by faith apart from his incarnation. . . . That social righteousness which was the burden of the law and the prophets, Christ came himself to fulfil, and he announced that he was come to proclaim the year of jubilee, to heal the broken-hearted, to release the prisoners, to give sight to the blind. He set about this by his works of beneficence, and left it to be carried on by the new social state—the society which he founded as the model of a regenerate world.—Canon Fremantle at The Religious Parliament.

FROUDE—THE RELIGION OF CHRIST.

I believe that we may . . . find the highest and purest religion . . . in the history of him in whose name we are called; his religion—not the Christian religion, but the religion of Christ—the poor man's gospel, the message of forgiveness, of reconciliation, of love; and, oh, how gladly would I spend my life in preaching this. (James Anthony Froude in *The Nemesis of Faith* puts this into the mouth of the Oxford student in his story.) . . . (Again Froude wrote:) He (Christ) came bringing with him the knowledge that God is a being of infinite goodness; that the service required of man-

kind is not a service of form or ceremony, but a service of obedience.

GARIBALDI—THE GREAT DELIVERER.

I love and venerate the religion of Christ, because Christ came into the world to deliver humanity from slavery, for which God had not created it.

GAYNOR (JUSTICE)—CHRIST'S TRIAL.

In 1887 I first looked at Munkacsy's painting, "Christ before Pilate." . . . No such scene could have occurred in a Roman court, for the Roman jurisprudence was the most scientific and august that has ever existed. Jesus was tried before a Jewish court—the Sanhedrim. The judges were seventy-one in number, including the High Priest. . . . In a trial for an offense punishable with death, the requisite number (for a "quorum") was twenty-three. . . . A trial for life could only be held during the daytime. The arrest of Jesus was not at the instance of any formal accusation, which was a pre-requisite, . . . but brought about about by a conspiracy of the members of the Sanhedrim, his Judges! . . . With the multitude (led by Judas) Luke actually associates members of the Sanhedrim! . . . They (the Gospels) agree that Jesus was formally tried during the night. . . . (Conclusion :) The arrest was not legal, there being no accuser. . . . The trial was precipitate and not conducted fairly. . . . It was unlawfully held in the night time. . . . It was an unjust judgment, given by judges so prejudiced against Jesus as to be unfit to try him. . . . (As to Pilate.) There is no foundation for saying that there was a trial before Pilate. There was not even a witness examined. . . . He did not sit as Judge in the case. . . . He was primarily an executive, not a judicial officer. . . . Pilate had the power, like our Governor, to grant a pardon. He also had an additional responsibility; the judgment could not be executed without his approval of it. . . . Pilate yielded to the Jewish authorities and delivered him . . . to his own soldiers to be put to death, not in the way of the Jews, by stoning, but after the manner of the Romans, viz.,

by crucifixion.—Justice Gaynor, of Supreme Court of State of New York.

GAYNOR—JESUS AS PER MODERN JEWS.

Though the Jewish people have been unable to recognize Jesus as the Christ, they have come to fully realize that through the selfish bigotry and intolerance of the so-called leading men among them, the purest and loftiest character whom their race has ever produced was unjustly put to death. Who has not observed that hushed and mournful note, like the sighing of the wind through the pine tops, which this feeling has caused to vibrate among them? It could not be otherwise with a race as finely strung as the finest stringed instrument, as their literature shows them to be.—Quoted in *The Catholic Standard and Times*, November 6, 1897.

GEIKIE—SHAKSPERE'S CHRISTOLOGY.

The life of . . . Christ must ever remain the noblest and most fruitful study of all men of every age. There is no hesitation among the greatest intellects of different ages . . . to confess admiration of his character and words as exhibited in the Gospels. . . . We all know how lowly a reverence is paid to him in passage after passage by Shakspeare, the greatest intellect known, in its many-sided splendor. . . . The influence of Christ's life, his words, and his death, have from the first been like leaven cast into the mass of humanity. . . . His life and sayings, alike unique among men, deserve the reverent study of all.—Geikie's *Life of Christ*.

GEORGE—CHRIST'S ALL-EMBRACING TRUTHS.

Political economy and social science cannot teach any lessons that are not embraced in the simple truths that were taught to poor fishermen and Jewish peasants by One who 1800 years ago was crucified—the simple truths which, beneath the warpings of selfishness and the distortions of superstition, seem to underlie every religion that has ever striven to formulate the spiritual yearnings of man.—Henry George.

GIBBONS—CHRIST AND CHRISTIANS.

(Cardinal Gibbons at Religious Parliament.) Christ alone of all religious founders had the courage to say to his disciples: "Go teach all nations." . . . Be not restrained by national or state lines. Let my Gospel be as free as the air. . . . All mankind are the children of my Father and are my brethren. I have died for all, and embrace all in my charity. Let the race be your audience, and the world be the theater of your labors. . . . This recognition of the Fatherhood of God and the Brotherhood of Christ has inspired the Catholic Church in her mission of love and benevolence. The various Christian bodies outside of the Catholic Church have been and are zealous promoters of these works of Christian benevolence.

GILDER'S SONG BY A HEATHEN.

If Jesus Christ is a man,
 And only a man,—I say
 That of all mankind, I will cleave to him,
 And to him I will cleave alway.
 If Jesus Christ is a God,
 And the only God,—I swear
 I will follow him through heaven and hell,
 The earth, the sea and the air.

—R. Watson Gilder.

GLADDEN'S "WHO IS THIS JESUS?"

(Condensed.) Who is this Galilean peasant that looks into the soul, and tells what everybody wanted to know and none could tell—how to live so that life should be beautiful, bountiful, glad and free? Who is this that plants on the further side of twenty centuries a standard of social order, and bids kings, lawgivers and sages, with their host, march on until they reach it? It is He of whom it was foretold that the government should be upon His shoulder.

GLADSTONE WRITES TO AN AMERICAN.

On Sunday, May 22, 1898, Rev. Dr. Tupper, of Philadelphia, referring to the life and death of Gladstone, said that

the latter wrote a letter to him in 1893, in response to a query as to his religious belief, in which he said: "All that I think, all that I hope, all that I write, all that I live for, is based upon the divinity of Jesus Christ, the central joy of my poor, wayward life."

GOETHE—CHRIST IN THE GOSPELS.

I look upon all the four Gospels as thoroughly genuine, for there shines forth from them the reflected splendor of a sublimity proceeding from Jesus Christ of so divine a kind as only the divine could ever have manifested upon earth. . . . Tear out of the New Testament faith in the veracity of Christ as to the supernatural, and there is not enough left to build faith upon in regard to any other particular.—Conversation with Eckermann.

GORDON ON ACCIDENTAL MIRACLES.

The accidental miracles of our Lord are among the most remarkable—those that, as it were, he spilled over by the way. While he was on his way to do one miracle he dropped another, almost as if he didn't intend it. He was going to heal the daughter of Jairus when the woman with the issue of blood reached out her hand, and touched the hem of his garment and was healed. When an electric jar is filled, only a touch will unload it.—A. J. Gordon.

GORDON—BLACKS WHO THINK THEMSELVES WHITE.

There are negroes in central Africa who never dreamed that they were black until they saw the face of a white man; and there are people who never knew that they were sinful until they saw the face of Jesus Christ in all its whiteness and purity.—A. J. Gordon, *The Northfield Year Book*, p. 258.

CANON GORE'S "LUX MUNDI" (CONDENSED).

The Spirit finds the Son of Man, the Anointed One, the perfect realization of the destiny of man. In Christ humanity is perfect. The Spirit anoints him; in the power of the Spirit he works his miracles; offers himself without spot to

God ; is raised from the dead. Christ is the second Adam. Assent to the claims and promises of Christ satisfies spiritual needs in such a way as to produce the strongest kind of human character. All that is necessary for faith in Christ is to be found in the moral dispositions which predispose to belief, and make intelligible and credible the thing to be believed, coupled with such acceptance of the generally historical character of the Gospels and of the trustworthiness of the other Apostolic documents as justifies the belief that our Lord was actually born of the Virgin Mary ; was manifested as the Son of God with power, etc. ; was crucified ; was raised again the third day, and was exalted to the right hand of the Father ; was the Founder of the Church, and the Source to it of the informing Spirit.—*Lux Mundi*, pp. 267–284.

GREGG—THE CRIME OF CRIMES.

The crucifixion of Christ is the crime of crimes. There is nothing blacker on the black roll of human enormities. The strokes of the crucificial hammers ring throughout the universe. Eighteen centuries have passed, yet everything is as real and vivid as though Calvary were but eighteen hours distant. God himself emphasized the enormity of the crucifixion of his Son by means of the great wonders by which he marked the event and proclaimed that all nature was in sympathetic agony with the agonizing Christ. The reeling earth, the rending rocks, the darkened sun, the three hours black pall—all this was nature, at the bidding of God, acting out its horror. The Hebrews had for centuries been hoping, dreaming and talking of a Messiah. At last their Messiah came. How did they receive him ? With yells of "Crucify !" At the cross of Jesus, which consummated their iniquity, the story of their nation ends. After-history only shows how the wings of every vulture flap over the corpse of a nation that has fallen into moral death. Some of those who shared in the scene of Christ's crucifixion, and myriads of their children, shared also in the long horror of the siege of Jerusalem by the Romans—a siege which, for its unutterable fearfulness, stands unparalleled in the story of mankind.

They had shouted, "We have no king but Cæsar!" and they had no king but Cæsar. Cæsar after Cæsar outraged and pillaged them till at last their Cæsar slaked in the blood of its defenders the red ashes of their desecrated temple. They had forced the Romans to crucify their Christ, and they themselves were crucified in myriads outside their walls, till room failed for their crosses, and wood to make them with. It is estimated that over 1,000,000 crosses were erected during the siege of Jerusalem. They had preferred a murderer to their Messiah, and for them there was no Messiah more, while a murderer's dagger swayed the last councils of their dying race. They had accepted the guilt of blood, and the last pages of their history were glued together with that crimson stain; and to this day he who walks around Jerusalem sees in its ever-extending miles of gravestones and ever-lengthening pavement of tombs a vivid emblem of that field which Judas bought with the price of his iniquity,—an aceldema, a field of blood. Retribution still follows the nation of Christ's crucifiers. The Jews are an ostracized race in the midst of humanity the world over. Carlyle puts it thus: "Honor Barabbas the robber and thou shalt sell old clothes through the cities of the world, shalt accumulate sordid moneys, with a curse on every coin of them, and shalt be spurned for 1800 years."—David Gregg (Presbyterian). See *Interdenominational Sermons in Old John Street* (Methodist Episcopal) Church (New York), pp. 170–173.

GUIZOT—THE INCARNATION.

The opponents of the doctrine of the incarnation and of the divinity of Christ disregard equally men and history—the complex elements of human nature, and the meaning of the great facts which mark the religious life of the human race. What is man himself but an incomplete and imperfect incarnation of God?

HALL (C. C.)—TRYING TO PAINT DIVINITY.

None of them approaches that ideal conception of His countenance which is present to my mind as a devout be-

liever in His unique personality as the God-man. If Christ were only a man (a man only), I see no reason why the great artists of the centuries could not satisfy our noblest thought concerning His personal appearance; but because of that infinite element of Deity which blends with His manhood, no human hand has yet been able to accomplish what I must believe to be an impossible task.—Quoted in *The Literary Digest*, April 15, 1899.

HALL (JOHN)—JESUS MORE THAN A TEACHER.

I have wondered what those self-constituted instructors of the race can have in their minds when they say that Christ was the best teacher that the world ever saw, and yet find this teacher saying that he is the Son of God, the Head of the Church, and is from everlasting to everlasting. If he was a perfect teacher, why are not these truths to be accepted? If he was mistaken, how can he be regarded as the best teacher that the world ever heard?—In Gaston Church, Philadelphia, January 27, 1898.

HEGEL'S ALLEGED ALLEGATION.

He was the Being in whose consciousness the unity of the Divine and the human was exhibited for the first time with an energy that, in the whole course of his life and character, diminished to the very lowest possible degree all limitations of this unity. In this respect he stands alone and unequalled in the world's history.

HEINE'S BELIEF AS A GROWN-UP.

When I got bigger, my child, I comprehended a great deal more than this (see Part I.); and I believe on . . . the beloved Son, who loved us, and revealed love to us; and for his reward, as always happens, was crucified by the people.—Heinrich Heine.

HEPWORTH'S NOTED CONFESSION.

I feel that God has given me to Jesus Christ, who will lead me up to the Father, and I can stand by the side of the Lord, and he will put his hand around my waist, and walk with

me, and will put his arm through mine, and I shall feel the genial touch of God himself. . . . I cannot resist the feeling—it has grown partly out of the way I read the Bible, and partly out of my own consciousness—that Christ's life and God's life are inextricably interwoven and interlaced.

HEPWORTH IS COMMENTED ON.

Mr. Hepworth's sincerity is called in question by many (says Dr. Luther T. Townsend, p. 330, in his book "God-Man"), but we do not see (he adds) how his confession could be stated more satisfactorily. (Again, p. 33.) When a late convert (Dr. H.) gives . . . expression (as "above") to his Christian consciousness, it must be admitted that the language (of the first statement) sounds much like "irreverent rhetoric," as a reviewer characterized it. But it is far from being irreverent in the judgment of the great multitude of those who know Christianity "experimentally." It is rather the expression of an emotion which is felt by every true believer in Christ, Christendom through.

HEPWORTH—CHRIST VERSUS CREED.

A creed is truth frozen into glittering icicles, but Christ's words are a blazing fire on a wintry hearthstone, which gives new life to the benumbed traveler who knocks at the door and asks for shelter.—*Herald Sermons*, p. 227.

HERDER ON THE WORLD'S SAVIOR.

Jesus must be looked upon as the first real fountain of purity, freedom and salvation to the world.

HILLIS—FIRST BROOKLYN SERMON (EXTRACT).

Though nearly three centuries have passed, Shakspeare has had but twelve great students of four nationalities who have given to us great commentaries upon those immortal dramas. No young scholar has ever felt so interested in the Bard of Stratford that he has gone to some province in Africa in order to give his beloved poet to the people, or formulated their rude speech into written language. Yet during this century

alone the intellectual stimulus of Christ's story has been such that more than 200 dictionaries and grammars, in as many dialects and languages, have been compiled for the furtherance of Christ's thoughts and the enrichment of men's lives.—N. D. Hillis, *The New York Observer, The Literary Digest*, February 18, 1899.

HILLIS—CHRIST AS A LITERARY ARTIST.

In view of His influence upon law, literature, letters and life, it seems hard not to believe in Christ's supremacy in the realm of the intellect. For some reason, no author has ever spoken of Christ as earth's supreme literary artist. Men have discussed His ideas of childhood, home, friendship and heaven, but they have held themselves well away from all word as to the marvelous skill with which He formulated thoughts so melodious that, though they have been translated twice, they still breathe the sound of ethereal music. Christ's thoughts, injured by translators and marred by copyists, seem like those precious marbles from the hands of Phidias, the very fragments of which are so beautiful as to evoke the admiration of all beholders. Nevertheless, His words, as quoted by His four biographers, represent in form and thought the highest products of genius that the literary art has ever produced.—*Idem, Ibid.*

HILLIS—CHRIST À LA DICKENS, COLERIDGE, KEAN.

Charles Dickens was the great master of the pathetic style, yet when the novelist was asked what was (is) the most touching story in literature, he answered, "The Story of the Prodigal Son." Coleridge took all knowledge to his province, and his conversation sparkled with jewels of thought. Yet when asked for the richest passage in literature, he answered, "The Beatitudes." Edmund Kean was a great actor and artist, but there was (is) one passage so full of tears that he thought that no man could properly present it—the one beginning, "Come unto Me all ye that labor and are heavy laden, and I will give you rest."—*Idem, Ibid.*

HILLIS ON HUMANITY'S HERO.

All the greatest men of the past generation seem to have joined Christ's triumphal procession. The waxing fame of Christ is the most striking fact of our era. The time seems rapidly approaching when society will have but one Hero and King, at whose feet humanity will empty all its songs and flowers, its prayers and tears.—N. D. Hillis, Chicago Central Church Sermon (pamphlet form)—*The Influence of Jesus Christ in Civilization*.

HIRSCH (RABBI) ASKS QUESTIONS.

(At Religious Parliament.) Were those marked for glory by the great teacher of Nazareth who wore the largest phylacteries? . . . Did Jesus merely regard the temple as holy? (that is, the temple only.) . . . Did not the prayer of the great Master of Nazareth teach all men and all ages that prayer must be the stirring of love? . . . Can an unforgiving heart pray "forgive as we forgive"? Can one ask for daily bread when he refuses to break bread with the hungry?

HIRSCH (RABBI)—CHRIST'S SLAYERS.

Dr. Emil Hirsch, of Chicago, at Atlanta, Ga., made a strong plea in controversion of the oft-repeated assertion that the Jews were the crucifiers of Jesus. Dr. Hirsch said that at the time that Jesus was killed, the Jews had been deprived of the right to inflict the death penalty. Furthermore, crucifixion was a Roman and not a Hebrew mode of killing. Jesus was killed by the Romans (etc.) . . . The modern Jews, said the lecturer, claim Jesus as one of our greatest teachers, and place him in the front rank of our prophets.—*New York Journal*.

HOWARD (GENERAL O. O.) ANSWERS QUESTIONS.

The Almighty manifests himself especially to us in the person of his Son, our Lord. . . . My love for him meets his love for me. . . . Through him—the Mediator—our Father's arms are always stretched out to welcome every child who will turn toward him.—*The Christian Herald*, June 14, 1899.

HOWE (MRS. J. W.) GOES BACK TO CHRIST.

I want to take the word "Christianity" back to Christ himself, back to that mighty heart whose pulse seems to throb through the world to-day, that endless fountain of charity out of which has come all true progress and all civilization that deserves the name. . . . I go back to that great spirit which contemplated a sacrifice for the whole of humanity. That is not one of exclusion, but of an infinite and endless inclusion ; and I thank God for it. (This statement at the Religious Parliament was called out by Professor Wilkinson's speech on *The Attitude of Christianity toward Other Religions.*)—Julia Ward Howe.

HOWE (MRS. J. W.) VERSUS PROF. WILKINSON.

(We here give the words of Prof. Wilkinson, those of Mrs. Howe, and the press report of the occurrence.) Prof. W. C. Wilkinson—Those (other) religions the Bible nowhere represents as pathetic and partly successful gropings after God. They are one and all represented as gropings downward, not gropings upward. According to Christianity they hinder, they do not help. The attitude, therefore, of Christianity toward religions other than itself is an attitude of universal, absolute, unappeasable hostility. . . . Mrs. J. W. Howe—I do not agree with Prof. Wilkinson in his remarks on the attitude of Christianity toward other religions, and I can never agree with any person, no matter who, who enunciates such principles. . . . Reporter—She spoke but a few moments, but each word that fell from her lips cut like a knife. . . . She took the word "Christianity" back to Christ, etc. . . . Her words, few as they were and simple, were convincing, and the huge rafters and girders of Columbus Hall creaked under the pressure of the storm of applause.—See pp. 841, 842, *Bibles and Beliefs of Mankind*, edited by Revs. Towne and Canfield and Mr. Hagar.

HUGHES (T.)—THE SERMON ON THE MOUNT.

Standing on the hillside, the young Galilean peasant gives forth the great proclamation which by one effort lifted man-

kind on to that new and higher ground on which it has been painfully struggling ever since, but on the whole with sure though slow success, to plant itself and maintain sure foothold. In all history there is no parallel to it. . . . Unbelievers have been sneering at and ridiculing it, and Christian doctors paring and explaining it away ever since. But there it stands, as strong and fresh as ever, the calm declaration and witness of what mankind is intended by God to become on this earth of his.—Thomas Hughes, *The Manliness of Christ*, pp. 100, 101.

HUTCHINSON—THE COURAGE OF CALVARY.

Courage, sheer, dauntless, inexhaustible, was the supreme glory of Calvary. . . . Rightly has the Church ever insisted upon the supreme importance of the death of Christ. Without it, the profound simplicity of his moral precepts, the spotless purity of his life, the sweetness and gentleness of his nature, would have won the admiration and respect of the student, the philosopher; but it was the striking combination of all these graces with a high-souled courage which any iron-gloved fighting-man might have envied, a courage which would not fight but scorned to flee, that compelled the reverence of the world. Sooner than surrender one iota of his convictions, sooner than delay a moment longer the proclaiming of that reign of love, justice and peace which was literally a "kingdom of heaven," he deliberately dared and unflinchingly suffered a death of shame and torture. All risk of which might have been completely avoided by ceasing to preach, or by an hour's midnight flight beyond Jordan. But from his fearless sensitive soul this cup could not pass in any such fashion. And to the spotless courage of his love the whole world bows in reverence, and shall bow as long as humanity endures.—W. Hutchinson, *The Gospel According to Darwin*, pp. 141, 142.

HUXLEY SEES CHRIST'S HAND IN HISTORY.

Whoso calls to mind what I might venture to term the bright side of Christianity—that ideal of manhood with its

strength and its patience, its justice and its pity for human frailty, its helpfulness to the extremity of self-sacrifice, its ethical purity and nobility, which apostles have pictured, in which armies of martyrs have placed their unshakable faith, and whence obscure men and women like Catherine of Sienna and John Knox have derived the courage to rebuke popes and kings—is not likely to underrate the importance of the Christian Faith as a factor in human history.—Thomas Huxley replying to Frederick Harrison's article in *The Fortnightly Review*, January, 1889. See Pamphlet *Christianity and Agnosticism*, p. 27.

HYDE—DIVINE FLESH AND BLOOD.

To deny divinity to Christ is to relegate all divinity whatsoever to the far-off shadowy realms of metaphysical inquiry. If the flesh and blood of the man whose meat and drink it was to do the will of God be not divine, then the days of faith in a living God are numbered, and the feet of the agnostic are at the door to carry out the corpse. The modern argument for the divinity of Christ is very simple: Love is God. Christ is our highest and completest historic expression of love. Therefore Christ is the Son of God, our interpretation of the Divine, our vision of the Father.—W. D. Hyde, President Bowdoin College, on "The Reorganization of the Faith" in *The New (Chicago) World*, April, 1899.

INGERSOLL'S TRIBUTE TO THE CRUCIFIED.

For the man Christ who loved his fellow-men and believed in an Infinite Father who would shield the innocent and protect the just; for the martyr who expected to be rescued from the cruel cross, and who at last, finding that his hope was dust, cried out in the gathering gloom, "My God, my God, why hast thou forsaken me?"—for that great and suffering man I have the highest admiration and respect. They crucified a kind and perfectly innocent man. In all ages some brave lover of right heroically faces the ignorant fury of superstition for the sake of man and truth. Socrates was

poisoned, Christ was crucified. Christ was the reformer of his day, and his life was destroyed by hypocrites. Had I lived in his day, I would have been his friend; and should he ever come again while I am here, he will find no better friend than I will be. His life is worth its example—its moral force, its heroism of benevolence. For that name I have infinite respect and love. To that great and serene man I gladly pay the homage of my admiration and my tears. . . . The place where man has died for man is holy ground.

IRENÆUS RECOLLECTS IMPORTANT EVENTS.

(Letter) To Florinus. I saw thee when I was a boy in Lower Asia with Polycarp. . . . I recall the place where Polycarp sat and discoursed; . . . his intercourse with John, as he told it, and with those who had seen the Lord; and what he had learned from them about the Lord, his miracles and doctrines. These things Polycarp told . . . as he had them from eye-witnesses, and I heard them and noted them down in my heart.

JACOBI VERSUS THE MYTHICAL THEORY.

O myth! O, how far exalted above all human mythology is this representation of Christ! He who could create such fiction is able also to create worlds, call spirits into being, inspire life and the highest blessedness by the simple power of his breath. The facts are conclusive that one has here not myth but overwhelming reality and truth.

JEFFERSON (THOMAS)—THE MASTER WORKMAN.

(Thomas Jefferson's letter to Dr. Priestley, dated Washington, April 9, 1803.) To do him (Jesus) justice, it would be necessary to note the disadvantage that his doctrines have to encounter, not having been committed to writing by himself, but by the most unlettered of men, by memory, long after they had heard them from him, when much was forgotten, much misunderstood, and presented in very paradoxical shapes. Yet such are the fragments remaining as to show a master workman, and that his system of morality

was (is) the most benevolent and sublime, probably, that has ever been taught, and more perfect than those of any of the ancient philosophers. (Farther along in his letter he refers to Jesus as) the most innocent, . . . benevolent, . . . eloquent and sublime character that has ever been exhibited to man.

JOHNSON (H.)—WHO IS THIS CHRIST?

(Herrick Johnson in *Christianity's Challenge*, pp. 65, 84, 103.) Who is this Christ, founding Christianity and permeating it with a personal force that has augmented with the passage of the centuries, swaying men's minds and hearts to-day over all the world with incomparable supremacy? . . . There is no middle ground. Christ was either the grandest, guiltiest of impostors, by a marvelous and most subtle refinement of wickedness, or he was God "manifest in the flesh." . . . Fulsome laudation of the character and life of Jesus will not answer. Yielding him admiration and tears will not do.

JOHNSON (H.)—THE MIRACLE OF THE AGES.

Could he have stood at the head of the world for eighteen hundred years, and yet be nothing more than the son of Joseph and Mary? . . . Surely the miracle of the ages is this,—that such a Being is in the Gospel record; one who, ever since that record was written, has been directing the world's life, shaping the world's history, commanding the world's thought, subduing the world's kingdoms, overthrowing the world's idolatries. . . . Take Christ out of the Gospel and you take the heart out. . . . This very hour millions would die for him. . . . He is the one spotless soul in the successive millions of the race, the one divine flower in the garden of God.—*Ibid.*, pp. 64, 65 ff., 76, 81.

JOHNSON (H.)—CHRIST VERSUS KRISHNU.

It has recently been affirmed that Krishnu is "a savior almost exactly like ours, and six hundred years older." (Answer.) First. Modern scholarship places the origin of

these fictions of Krishnu, that bear any resemblance to Christ, far within the Christian era. Second. Krishnu is a moral monster; while many teachings ascribed to him have a high morality, he is represented as sporting in lustful license. The worst scenes of his life are not fit to be told; he is responsible for some of the most licentious Hindoo feasts.—*Ibid.*, p. 82.

JONES (SAM)—THE BIOGRAPHIES OF CHRIST.

In the last thirty-five years there have been more biographies of Christ written than in all previous ages. The leading minds are discussing and writing upon this great person. Who is Christ? He is my brother. He is the Maker (etc.) of this universe.—*Good News*.

JOSEPHUS'S TESTIMONY TO JESUS.

Now there was about this time Jesus, a wise man, if it be lawful to call him a man,—for he was a doer of wonderful works, a teacher of such men as receive truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ, and when Pilate at the suggestion of the principal men among us had condemned him to the cross [A.D. 33, April 3d], those that loved him at the first did not forsake him; for he appeared to them alive again the third day [April 5th], as the divine prophets had foretold these and ten thousand other things concerning him. And the tribe of Christians, so named from him, are not extinct to this day. About the same time another sad calamity, etc. . . . (Whiston's *Trans.*, bk. 20, ch. 3) . . . So he (Albinus) assembled the Sanhedrim of Judges, and brought before them the brother of Jesus who was called Christ, etc. . . . (bk. 20, ch. 9) . . . These miseries (see text) befel the Jews by way of revenge for James the Just, who was the brother of Jesus that was called Christ. (As to genuineness, see *seq.*)

JOSEPHUS PER CHURCH FATHERS.

Justyn Martyr (A.D. 147) refers to it (to Josephus's testimony).—Lambert's *Tactics of Infidels*, p. 34. . . . (Origen

says) Josephus, although he did not believe in Jesus as Christ, says, "These miseries befel the Jews by way of (etc., as quoted)."—*Contra Celsum*, bk. 1, p. 35. . . . Eusebius refers to it twice.—Lacy, a disciple of Ingersoll. . . . Eusebius was the first to quote the passage, but not the first to refer to it.—Lambert, *Tactics*, etc., p. 334. . . . (Ambrose says) If the Jews do not believe us, let them believe their own writers. Josephus hath this (the passage quoted). . . . He was not a believer, but this adds more weight to his testimony.

JOSEPHUS PER WHISTON AND OTHERS.

(As to the same style running through all these testimonies.) This is denied by nobody as to the other (testimony) concerning John the Baptist and James the Just, and is now become equally undeniable as to that concerning Christ.—Whiston, Translator of Josephus. . . . (Renan, though opining that the words "He was the Christ" have been interpolated, says) I believe the passage on Jesus to be authentic. . . . (Schaff says—*The Person of Christ*, p. 191) This testimony of the Jewish priest and historian is found in all known copies of his works.

JOSEPHUS PER FATHER LAMBERT.

Josephus, though a Jew, wrote his histories in Greek, not Hebrew. It is improbable that, in writing a history of the Jews to A.D. 65, he should ignore Christ, when his contemporaries, Suetonius, Tacitus and Pliny the younger mention him. He wrote for the use of Greeks and Romans. . . . Hence, in alluding to a person who bore a name common to several others, what would be more natural than to distinguish him from them by the title "Christ" by which he was known? . . . The majority of learned men who have written on this subject recognize the passage as genuine.—*Tactics of Infidels*, chs. 35, 37.

JUSTIN MARTYR—CHRISTIANITY'S SPREAD.

There is not a race of men, barbarian or Greek, nay, of those who live in wagons, or who are nomads, or shepherds

in tents, among whom prayers are not offered to the Father and Maker of the universe, through the name of the crucified Jesus.

KANT—CHRIST'S NAME AND HIS OWN.

One of those names, before which the heavens bow, is sacred; while the other is only that of a poor scholar endeavoring to explain to the best of his abilities the teachings of his Master.—Conversation of Emmanuel Kant.

KELLOGG—CHRIST NOT AN EVOLUTION.

To imagine Christ a product of the environment in Palestine in the first Christian century is extravagant folly. Moreover, his appearance was far too soon for the theory. For, with all the boast that is made of human progress, the race shows no signs of having approached the possible evolution of a Christ. An immeasurable distance still separates the man of Nazareth from all other men. How incredible, then, on the assumption of a naturalistic evolution, that there should have been this Being so far back in history! The only place for an evolved Christ—if we may be pardoned such a supposition—would not be in the first century, nor yet in the nineteenth, but in a future, as yet incalculably distant.—S. H. Kellogg. (Condensed.)

KESHUB CHUNDER SEN—THE LEAVEN.

Christ exists throughout Christendom like an all-pervading leaven, mysteriously and imperceptibly leavening the bias of millions of men and women. . . . Christ, not the British government, rules India. We breathe, think, feel, and move in a Christian atmosphere.—See Mozoomdar's *The Oriental Christ*.

KOHLER (RABBI) TO PHILADELPHIA "JEWESSES."

Those strange and beautiful tales about the things that happened around the Lake of Galilee show that there was some spiritual daybreak in that dark corner, of which official Judaism had not taken sufficient cognizance, that a move-

ment was inaugurated then which did not receive its impulse or its sanctions from the regular authorities or schools. . . . It is, therefore, one of the most interesting historical and psychological studies of Judaism to follow this movement through all its phases from the moment that the cry of "the Kingdom of Heaven" was heard on the shore of the Jordan among the humble Baptists until the fishermen of Galilee carried the good tidings or good spell—gospel—as the watchword of the new faith triumphantly out into the wide world.

KOHLER (RABBI)—JESUS AND JUDAISM.

It is preposterous to imagine that the Jews, praying day after day in their synagogues for the coming of the Kingdom of Heaven and the Deliverer from the yoke of Rome, should have hated and persecuted Jesus, who, of all the teachers of good tidings, was the most tender-hearted and meekest. . . . Every word uttered by him has the ring of Jewish sentiment and betrays the originality of a religious genius. . . . We cannot close our eyes to the one great fact that this man Jesus must have made a wonderful impression upon his hearers, by the thousand and one sweet and beautiful things that He said. . . . His greatness belonged to no school. He was a man of the people. The Essene ideal of love and brotherly kindness took new form in Him.

KOHLER (RABBI)—THE GOSPEL OF JESUS.

He felt that divine power of pity which cares not for the pollution of sinners, if only the sins can be wiped out by the tears of penitence. He had, unlike any other teacher or prophet, a message, a gospel of heavenly redemption for the despised, the illiterate, the forsaken, and they crowned him with the diadem of the Messiah. . . . His wondrous powers of healing also show Him to have been a disciple of the Essenes. The Holy Spirit which played so prominent a rôle in the life of the Essenes works miracles through Him, carries Him through the air, and opens the prison door for His disciples.—Lecture reported in *The Jewish Exponent*, Philadelphia, December 16, 1898.

LAMENNAIS—A SUPERHUMAN PERSON.

When I come to consider his life, his works, his teachings, the marvelous mingling in him of grandeur and simplicity, of sweetness and force, that incomprehensible perfection which never for a moment fails, . . . when I contemplate this marvel which the world has seen only once, and which has renewed the world, I do not ask myself if Christ was Divine; I should be rather tempted to ask myself if he were human.—*Essai sur l'Indifférence*, tom. IV., p. 449.—H. F. R. de Lamennais.

LANIER—GETHSEMANE AND CALVARY.

Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives were not blind to Him,
The little gray leaves were kind to Him ·
The thorn-tree had a mind to Him
When into the woods he came.

Out of the woods my Master went.
And He was well content.
Out of the woods my Master came,
Content with death and shame.
When Death and Shame would woo Him last,
From under the trees they drew Him last;
'Twas on a tree they slew Him—last
When out of the woods He came.

—Sidney Lanier.

LECKY—MANKIND'S REGENERATOR.

It was reserved for Christianity to present to the world an ideal character which through all the changes of eighteen centuries has inspired the hearts of men with an impassioned love; has shown itself capable of acting on all ages, nations, temperaments and conditions; has been not only the highest pattern of virtue, but the strongest incentive to its practice. . . . The simple record of these three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations

of moralists. This has been the well-spring of whatever is best and purest in the Christian life.—*History of European Morals*.

LESSING—CHRIST AND IMMORTALITY.

Christ became the first reliable . . . teacher of the immortality of the soul. Reliable because of the prophecies which seemed fulfilled in him; reliable because of the miracles which he wrought; reliable because of his own reviving after death, by which he sealed his doctrine.

LUCIAN'S WORDS A.D. 165 OR THEREABOUT.

The Christians are still worshipping that great man who was crucified in Palestine.—*De Morte Peregrini*, c. 11.

LUTHARDT—CHRIST'S HEAD AND HEART.

The image of Jesus is the image of the highest and purest harmony both of his natural and his moral being. With all other men there is some discrepancy in the inner life. The two poles of intellectual life, knowledge and feeling, head and heart, the two powers of the moral life,—in whom are they fully agreed? But as to Jesus, we all have the lively impression: here reigns perfect harmony of the inner spiritual life. His soul is at absolute peace. . . . He is all love, all heart, all feeling; and yet on the other hand, all intellect, all clearness, all majesty. . . . Sublime harmony!—*Apologetische*, etc., p. 204.

LUTHARDT—THE PASSING OF STRAUSS AND RENAN.

What a stir D. F. Strauss made in his day! All who understand the matter now have abandoned the theory that the life of Jesus consists of myths. How many in Germany, even in scientific circles, compromised themselves by their attitude toward Renan's "Life of Jesus"! Who ever speaks seriously of this French romance now?

MACDONALD—THE CORE OF CHRISTIANITY.

No worst thing ever done in the name of Christianity, no vilest corruption of the church, can destroy the eternal fact

that the core of it is the heart of Jesus. Branches innumerable may be lopped off and cast into the fire, yet the word "I am the vine" remaineth.—George MacDonald.

MARKHAM—CHRIST AS A FATHER.

I believe that Jesus of Nazareth is the Father, the Savior of the human race. In His principles of justice, in His principles of brotherhood, we find the solution of these questions (the question as to "The Man with the Hoe," etc.).

MARTINEAU—THE REVEALER OF GOD.

Not more clearly does the worship of a saintly soul breathing through its windows opened to the midnight betray the secrets of its affections than the mind of Jesus reveals the perfect thought and inmost love of the All-Ruling God. Were he the only born—the solitary self revelation—of the creative Spirit, he could not more purely open the mind of heaven; being the very Logos—the apprehensive Nature of God—which, long unuttered to the world and abiding in the beginning with Him, has now come forth and dwelt among us, full of grace and truth.

M'COSH—LAST OF LEGENDARY THEORY.

The wisest opponents of Christianity have abandoned the legendary hypothesis as one utterly inapplicable to such connected discourses as the parables of our Lord. . . . It could not have entered into the heart of any man to conceive a life and a morality like that of Jesus; to picture one of so pure an aim, and to put into his mouth the Sermon on the Mount, or the parable of the prodigal son. . . . Whence this conception of Jesus, of his work, his character, his aims? The Jewish mind, so narrow and sectarian, was utterly incapable of such enlargement. . . . There is nothing parallel to this in the history of the world. . . . The great body of skeptics have resorted to more ingenious and plausible suppositions.—*Christianity and Positivism*, pp. 308, 310, 313.

M'KINLEY'S CREED IN A NUTSHELL.

Executive Mansion.

Washington, May 25, 1899.

My belief embraces the Divinity of Christ and a recognition of Christianity as the mightiest factor in the world's civilization.

William McKinley.

—In *The Christian Herald*, June 14, 1899.

M'LANE—THE LIGHT OF THE CROSS.

Eighteen hundred and fifty years ago a cross was raised upon Mount Calvary. Upon that cross, between two malefactors, in the presence of angry Jews and scoffing Gentiles, Jesus of Nazareth was crucified. Other crosses have been raised, other victims have been crucified, and men have turned their backs upon them, and they have been forgotten; but for eighteen centuries the eyes of men have been drawn to that cross, and fastened upon the crucified. Other crosses have cast a narrow and transient shadow; that cross has cast a broadening and permanent path of light.—W. W. McLane.

M'NEILL—CHRIST'S COMPLIMENTERS.

A French officer whose ship had been taken by Nelson was brought on board Nelson's vessel, and he walked up to the great admiral and gave him his hand. "No," said Nelson, "your sword, first, please." That is the Gospel. Many people would take Christ's hand and say that he is a noble character. Give up your rebellious will first; admit your guilt; then Christ will take your hand and never let go.—John McNeill, *The Northfield Year Book*, p. 294.

MILL—CHRIST THE DIVINE STANDARD.

The most valuable part of the effect on the character which Christianity has produced by holding up, in a divine person, a standard of excellence and a model of imitation, is available even to the absolute unbeliever, . . . and can never more be lost to humanity. . . . Whatever else may be taken away from us by a rational criticism, Christ is still left. . . . It is of

no use to say that Christ, as exhibited to us in the gospels, is not historical. . . . Who among his disciples or among their proselytes was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the gospels? Certainly not the fishermen of Galilee!—John Stuart Mill.

MILL—HUMANITY'S REPRESENTATIVE.

About the life and sayings of Jesus there is a stamp of personal originality combined with profundity of insight which must place the prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, in the very first rank of those men of sublime genius of whom our species can boast. When this pre-eminent genius is combined with the qualities of probably the greatest moral reformer, and martyr to that mission, who ever existed upon earth, religion cannot be said to have made a bad choice in pitching on this man as the ideal representative and guide of humanity; nor even now would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete than to endeavor so to live that Christ would approve of our life.—John Stuart Mill, *Essays on Religion*.

MILLER (H.)—CHRIST A CAUCASIAN.

It has been said that that traditionary time-honored form, which we at once recognize in the pictures of the old-time masters as that of the Savior of mankind, he in reality bore when he walked this earth in the flesh. . . . If such was the form which the adorable Redeemer assumed, . . . the second Adam, like the first, exemplified . . . the perfect type of Caucasian man.—Hugh Miller, *Testimony of the Rocks*, p. 229.

MILTON—THE FATHER'S LIKENESS.

Begotten Son, divine Similitude,
In whose conspicuous countenance, without cloud
Made visible, the Almighty Father shines,
Whom else no creature can behold!
Transfused, on thee His ample spirit rests.

MONTGOMERY—KEEP SILENCE BEFORE HIM

O, who shall paint him ? Let the sweetest tone
 That ever trembled on the harps of heaven
 Be discord ; let the chanting seraphim
 Whose anthem is Eternity be dumb ;
 For praise and wonder, adoration, all
 Melt into muteness ere they soar to thee,
 Thou sole perfection ! Theme of countless worlds !

MOZOOMDAR'S ORIENTAL CHRIST.

In the midst of these crumbling systems of Hindu error and superstition, in the midst of this self-righteous dogmatism and acrimonious controversy, in the midst of these cold spectral shadows of transition, secularism and agnostic doubt, to me Christ has been like the meat and drink of my soul. His influences have woven round me for the last twenty years or more, and, outside the fold of Christianity as I am, have formed a new fold (Brahmo Somaj), wherein I find many besides myself.—*The Oriental Christ*, p. 13. . . . He reigns in the community that is bound together in his name. As divine humanity and the Son of God he reigns gloriously around us in the New Dispensation.—*Closing Words of Book*.

NAPOLEON IN EXILE TESTIFIES OF CHRIST.

(In answer to General Bertrand who argued against Christ's Divinity.)

I know men ; and I tell you that Jesus Christ is not a man. . . . Everything about him amazes me. His spirit overawes me, and his will confounds me. There is no possible comparison between him and any other being in the world. He is truly a being by himself. . . . His birth, and the history of his life, the profoundness of his doctrine, . . . his gospel, . . . his empire, his march across the ages—all this is to me a wonder, an insoluble mystery. . . . Though I come near and examine closely, all is above me, great with a greatness that overwhelms me. . . . Alexander, Cæsar, Charlemagne and I founded empires. But on what did the creations of our genius rest ? On force. Jesus Christ alone founded his em-

pire on love ; and at this hour millions would die for him. In every other existence but that of Christ how many imperfections? . . . From first to last he is always the same—majestic and simple ; infinitely firm and infinitely gentle. . . . Christ proved that he was the Son of the Eternal by his disregard of time. All his doctrines signify but one and the same thing—Eternity! . . . What a proof of the Divinity of Christ! With an empire so absolute, he has but one aim—the spiritual perfection of individuals, the purity of the conscience, the union with truth, the salvation of the soul. . . . I am at St. Helena, . . . chained upon this rock. . . . You . . . (General Bertrand) . . . share and console my exile. . . . (the emperor's voice trembles with emotion.) Soon I shall be in my grave. . . . I die before my time ; and my dead body must return to the earth, to become food for worms. Behold the destiny, near at hand, of him whom the world called The Great Napoleon! What an abyss between my deep misery and the eternal reign of Christ which is proclaimed, loved, adored, and which is extending over all the earth!

(Genuineness of this testimony vouched for by

Rev. Eugène Bersier, 216 Boulevard Pereire, Paris.

Mons. H. Lutteroth, Bourneville, Par La Ferté.—Milon.

—Philip Schaff, D.D., *The Person of Christ*, pp. 226 ff., 283 ff.

NEANDER'S NOTE ON CHRIST'S LIFE.

The end of Christ's appearance on earth corresponds to its beginning. No link of its chain of supernatural facts can be lost without taking away its significance as a whole.—*Life of Christ*, p. 487.

NIEBUHR—THE HOLIEST OF MEN.

The feeblest intellect must see the strangeness of supposing that the holiest of men was a deceiver, his disciples either deluded or liars, and that deceivers should have preached a holy religion, of which self-denial is the chief duty!

NOTOVICH'S UNKNOWN LIFE OF CHRIST.

PREFACE.

During a long time I revolved in my mind the purpose of publishing the memoirs of the life of Jesus Christ, found by me in Himis, but, etc. . . . Only now, having passed long nights of wakefulness, in the co-ordination of my notes, etc., I resolve to let this curious chronicle see the light.—Nicolas Notovich.

CHAPTER I.

The Life of Saint Issa, Best of the Sons of Men.

(1) The earth trembled and the heavens wept because of the great crime committed in the land of Israel. (2) For there was tortured and murdered the great and just Issa, in whom was manifested the soul of the universe. (3) Which had incarnated in a simple mortal, to benefit men and destroy the evil spirit in them. (4) To lead back to peace, love and happiness, man, degraded by his sins, and recall him to the one and indivisible Creator whose mercy is infinite. (5) The merchants coming from Israel have given the following account of what has occurred. . . .

CHAPTER XIV.

(A part of the final chapter.)

(1) By order of the governor, the soldiers seized Issa and two robbers, and led them to the place of execution, where they were nailed upon the crosses erected for them. . . . (4) Thus ended the terrestrial existence of a man who had saved hardened sinners and comforted the afflicted.

OLIPHANT (MRS.)—THE WONDERFUL LIFE.

When we descend the ages, and come to a still more glorious and wonderful history, it is Jerusalem still which is the scene both of tragedy and triumph of the greatest and most wonderful life which was ever lived among men.

ORIGEN—THE SPREAD OF CHRISTIANITY.

In all Greece and in all barbarian races within our world, there are tens of thousands who have left their national laws

and customary gods for the law of Moses and the word of Jesus Christ; and, considering how, in so few years, in spite of the attacks made on us, to the loss of life or property, and with no great store of teachers, the preaching of that word has found its way into every part of the world, so that Greek and barbarian, wise and unwise, adhere to the religion of Jesus, doubtless it is a work greater than any work of man.

PAINE'S RESPECT FOR CHRIST'S TEACHING.

The morality that he preached and practiced was of the most benevolent kind; . . . it has not been exceeded by any. . . . He preached . . . the equality of man; but he preached also against the corruptions and avarice of the Jewish priests; and this brought upon him the hatred and vengeance of the whole order of priesthood. The accusation which those priests brought against him was that of sedition and conspiracy against the Roman government. . . . Between the two (the Jewish priesthood and the Roman government) this virtuous reformer . . . lost his life. . . . He called men to the practice of moral virtues and a belief in one God. The great trait of his character was philanthropy.—*The Age of Reason*, pp. 10, 12, 23, 24.

PARK'S REMARK ON ETERNAL GENERATION.

The scholastic divines have said, without any meaning, that Christ was eternally generated.—See *The God-Man*, by Townsend, p. 284.

PARKER (J.)—CONTRASTS CHRIST WITH OTHERS.

After reading the doctrines of Plato, Socrates, or (and) Aristotle, we feel that the specific difference between their words and Christ's is the difference between an inquiry and a revelation.—Joseph Parker.

PARKER (T.)—JESUS NO FABRICATION.

Eighteen centuries have passed since the sun of humanity rose so high in Jesus; and what man, what sect has mastered his thought? . . . Shall we be told that such a man never

lived? that the whole story is a lie? Suppose that Plato and Newton never lived, that their story is a lie. But who did their works, and thought their thoughts? It takes a Newton to forge a Newton! What man could have fabricated Jesus? None but Jesus. The mightiest heart that ever beat, stirred by the Spirit of God, how it wrought in his bosom! What words did he pour out; words that stir the soul as summer dews call up the faint and sickly grass. What profound instruction in his proverbs and discourses; what wisdom in his homely sayings, so rich with Jewish life!—*Discourse of Religion*, pp. 294, 363.

PARKER—(T.)—JESUS AS A PATTERN.

I have always looked on Jesus as the greatest pattern of man that the human race has produced. . . . He is the greatest person of the ages, . . . greater than the Evangelists supposed him to be. . . . The first generation said that he was a devil, and slew him; the next said that he was a god, and worshiped him. . . . No wonder that men soon learned to honor Jesus as a god, and then as God himself. . . . That is the rank assigned to him by all but a fraction of the Christian world. It is no wonder! . . . I honor intellectual greatness; I bend my neck to Socrates, Newton, Kant, et al. . . . But what are they compared with this greatness, etc.? They are as nothing.—Theodore Parker, *Views of Religion*, p. 271 ff. . . . (Again) He poured out a doctrine beautiful as the light, sublime as heaven and true as God.

PARKER (T.)—THE DIVINE JESUS.

Blessed be God that so much manliness has been lived out, and stands there yet a lasting monument to mark how high the tides of divine life have risen in the world. . . . The greatest minds have seen no further, and added nothing to the doctrines of religion; the richest hearts have felt no deeper, and added nothing to the sentiment of religion; have set no loftier aim, no truer method than his perfect love to God and man. Measure him by the shadow that he has cast into the world—no, by the light that he has shed upon it. . . .

What deep divinity of soul in his prayers, his action, sympathy, resignation. . . . The vast divinity within that soul, new though it was in the flesh, at one step goes before the world whole thousands of years, judges the race; decides questions that we dare not agitate yet, and breathes the very breath of heavenly love.—*Discourse of Religion*, pp. 294, 363 ff.

PARKHURST DISLIKES PICTURES OF CHRIST.

I never see a pictured face of Christ that does not contradict my sense of the divine. Such faces make me ache in sympathy with the futile strain made by the artist to do the impossible. . . . They, with me at least, discourage the spirit of worship a great deal more than they promote it.—Quoted in *The Literary Digest*, April 15, 1899.

PASCAL CONTRASTS CHRIST WITH MAHOMET.

Mahomet established his religion by killing others; Jesus Christ, by making his followers lay down their own lives. . . . The two were so opposite, that if Mahomet took the way, in human probability, to succeed, Jesus Christ took the way, humanly speaking, to be disappointed. And hence, instead of concluding that because Mahomet succeeded, Jesus Christ might in like manner have succeeded, we ought to infer that since Mahomet succeeded, Christianity must have inevitably perished if it had not been supported by a power altogether divine.—*Thoughts on Religion*, Chap. XVIII.

PATTON—CHRIST'S WORKS AND WORDS.

If he (Christ) could relieve suffering, etc., he was ready to use his omnipotence. But when it became a question of using those same miraculous powers to relieve his own hunger, or to release him from the grip of his enemies, he seemed as helpless as any one. . . . Yet, after the exercise of his great powers for the assuagement of the ills of man, and though the people knew him, they did not love him, for when it came to a popular vote they said that he was not fit to live. . . . Christ used natural objects to illustrate what he had to say, but in speaking to mankind he addressed himself

to that which is permanent in man's nature. . . . Instead of interest in his words dying out, men are giving to them more attention to-day than ever was the case before, and he is never left out in the consideration of any question that has to do with the moral progress of the race.—President Patton, in Gaston Church, Philadelphia, January 23, 1898.

PETERS (MADISON)—THE CRUCIFIERS.

Christ, the ideal of the race, was a Jew. The unhappy actors in the crucifixion were Jews and Gentiles together. According to orthodoxy they had no option in the matter. It may be true that the Jews would not have done otherwise if they could, but they certainly could not have done otherwise if they would. Therefore, among fair-minded men, Jewish blame for the crucifixion has become a dead issue. It does not seem fair to lay the deed of his ancestors against the Jew and his descendants down to the sixtieth generation. Is it not time to forgive and forget what Christ forgave eighteen hundred years ago?—Sermon in Bloomingdale Reformed Church, New York, March 13, 1898.

PHELPS (MRS. E. S. P. W.)—CHRIST A PROTESTANT.

Christ was the come-outer of the day; he was the Protestant; he was the Liberal; he was the victim of spiritual independence. . . . His teaching was one thrilling protest against ecclesiasticism. His life was one pathetic plea for religious freedom.—Chapter on *The Christianity of Christ*, p. 184 in *The Struggle for Immortality*.

PHELPS (MRS. E. S. P. W.)—THE STORY OF JESUS CHRIST.

He had staked everything, he had suffered everything on the conviction that he was in some supreme sense different from . . . any other man, the son of his God; chosen for a transcendent mission; destined to lift a world of men out of the doom of life. By the solitary pressure of his own personal character and history he believed that he was required to wrest the solid mass of human evil and misery over into the direction of purity and peace. If this was not the most

tremendous delusion which ever visited a human brain, then it was the grandest affirmation. . . . There had forced themselves upon this solitary being beliefs that set him apart from his kind. He began life by wondering why he was not like other men ; he ended it by understanding.

PHELPS (MRS. E. S. P. W.)—THE TEMPTATION.

Suddenly within him uprose the movement of a something never felt before, new forces in his soul ; strange senses of the spirit superinduced upon those of his fainting body ; the shadows of coming gifts, of advancing possibilities, of unknown faculties of action and unguessed powers of will. What were these ? Whence did they come ? What should he do with them ? He sat with his famished eye fastened upon a flat oval stone at his feet. It had the shape of bread. He picked up the stone and handled it curiously. A thrill like the joy of feasting ran from his fingers through his whole sinking body. At that moment he perceived that he had but to open his lips and speak two words, "Become bread." He did not speak. He laid the stone down, and it was but stone. The famished man put his hands before his face and trembled, but not with physical anguish, and bowed himself to the earth, but not with bodily weakness. His whole being shook with the shock of a great moral escape.—See *The Story of Jesus Christ*.

PHILLIPS (WENDELL)—THE SPIRIT'S MEDIUM.

It is easier to believe that a power greater than man took possession of that Jewish peasant and made him the organ of its working, than that he, by any wit or culture or cunning of his unaided faculties, created this original religion and constructed modern civilization.

"PILATE'S LETTER TO CLAUDIUS (TIBERIUS ?)"

There has lately happened an event which I myself was concerned in. For the Jews through envy have inflicted on themselves and those coming after them dreadful judgments. Their fathers had promises that their God would send to

them His Holy One from heaven, who . . . should be called their king, and He promised to send Him to earth by means of a virgin. He, then, when I was procurator, came into Judea. And they saw Him enlightening the blind, cleansing lepers, healing paralytics, expelling demons from men, raising the dead, subduing the winds, walking upon the . . . sea, and doing many other wonders, and all the people of the Jews calling Him the Son of God. Then the chief priests, moved with envy against Him, seized Him and delivered Him to me, and telling me one lie after another, they said that He was a wizard and did contrary to their law. And I, having believed that these things were so, gave Him up, after scourging Him, and they crucified Him, and after He was buried, set guards over Him. But He, while my soldiers were guarding Him, arose on the third day, and to such a degree was the wickedness of the Jews incited against Him, that they gave money to the soldiers, saying, "Say that His disciples have stolen His body." But they, having taken the money, were unable to keep silence as to what had happened, for they have testified that they have seen Him after He was risen, and that they have received money from the Jews. These things, therefore, have I reported that no one should falsely speak otherwise, and that thou shouldst not suppose that falsehoods of the Jews are to be believed.—See Vol. VIII., *Ante-Nicene Fathers*.

"PILATE'S NEWLY-FOUND PORTRAIT OF JESUS." (?)

One day in passing by the Palace of Siloe where there was a great concourse of people I observed in the midst of the group a young man who was leaning against a tree, calmly addressing the multitude. I was told that this was Jesus. This I could easily have expected, so great was the difference between him and those who were listening to him. His golden-colored hair and beard gave to his appearance a celestial aspect. He appeared to be about thirty years of age. Never have I seen a sweeter or more serene countenance. What a contrast between him and his hearers with their black beards and tawny complexions.—Extract from an

alleged letter to Tiberus Cæsar.—*The New York Journal*, November 7, 1897.

PLATT'S PRIVATE VIEW MADE PUBLIC.

I believe that the qualities of Divine goodness were marvelously illustrated and actualized in the character of Jesus Christ, and that his life is a remarkable revelation of the inherent possibilities in human nature.—Thomas C. Platt, in *The Christian Herald* (symposium), June 14, 1899.

POTTER (BISHOP)—IMPOSSIBLE PICTURES OF CHRIST.

No artistic representation assuming to depict the features and expression of Jesus Christ could be other, both to the artist and to others, than a disappointment. It is not in art, which is human, and bound therefore by human limitation, to depict the divine—nor indeed to imagine it. . . . In a word, the task is too large for art.—Quoted in *The Literary Digest*, April 15, 1899.

PRESSENSÉ DRAFTS A PALE OUTLINE.

"Gladly, O thou Divine Son of Mary," to use the words of one of thy noblest confessors (Justyn Martyr), "would I have said something great of thee." At times I thought that I saw, in the flashing light of a blessed hour, thy divine majesty adorned in spotless purity; but as I was about to fix the holy vision, the pencil trembled in my unskilled hand, and I could give only a pale outline. . . . Who are we that attempt to describe thy holiness?—Postface to his *Life of Christ*.

PUBLIUS LENTULUS PAINTS A PEN-PICTURE.

(Epistle to the Roman Senate.)

Conscript Fathers:

There has appeared in these days a man of superlative virtue, named Jesus Christ, who is yet among us; of the Gentiles accepted as a prophet of truth, but his disciples call him the Son of God. He raiseth the dead, and cureth all manner of disease. A man of stature somewhat tall, and comely, with

a very reverend countenance, such as the beholder must both love and fear. His hair the color of a chestnut full ripe, plain to his ears, whence downward it is more orient, curling and waving about his shoulders. In the middle of his head is a seam or parting of his hair, after the manner of the Nazarites; forehead plain and very delicate; his face without spot or wrinkle, beautiful, with a lovely red; his nose and mouth so formed as nothing can represent them; his beard thick, in color like his hair; not over long, but forked in the middle; his look innocent and mature; his eyes gray, or blue, quick and clear. In reproving, he is severe; in admonishing, courteous and fair-spoken. His manner of speech is pleasant, but mixed with gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep. In proportion of body, most excellent; his hands and arms delectable to behold; in speaking, very temperate, modest and wise: a man of singular beauty, surpassing the children of men.—Written in the reign of Tiberius Cæsar, by Publius Lentulus the Roman Procurator in Judea.

PURVES—CHRIST ETERNALLY HUMAN.

Christ is still man. He did not cast his lot with mankind just for the thirty-three years of his residence on earth; but when he became man, he became man forever. On the throne of God he bears man's nature forevermore.—G. T. Purves, in his first sermon in Fifth Avenue Church.

RAPHAEL'S "CHRIST BEARING THE CROSS."

No picture perhaps has had so romantic an adventure or so miraculous an escape as Raphael's "Christ Bearing the Cross." It was ordered by the Fraternity of Mt. Olivet at Palermo; the brothers wishing to have a specimen of the celebrated Italian painter's work hanging in their monastery. Raphael painted it in Rome, and the picture was carefully packed and dispatched by sea to Sicily. During the voyage a storm arose, and the vessel was wrecked. The crew and passengers perished, and no trace of the ship or her cargo was seen again, save the picture, which was washed ashore,

and discovered by the expectant monks. When the case was opened, it was found that the sea-water had in no way injured the beauty of the painting, and it was hung up at Palermo amid great rejoicing and thanksgiving for its miraculous escape.

RENAN'S EULOGY OF THE PERFECT MODEL.

In Jesus is condensed all that is good and exalted in our nature. He is without an equal. He is to judge the world. He is at God's right hand. His is the highest consciousness of God that has existed in the human breast. He draws from his heart all that he says of the Father. God is in him. He forgives sin. He was the glory of the people of Israel who crucified him, the perfect Model on which all souls meditate for consolation and strength. His Father gave to him all power. Nature obeys him. His was the benign religion of humanity; the absolute religion. After passing through cycles of error, humanity will return to the words of Jesus as the immortal expression of its faith and hope. He founded the right of free conscience and a pure worship for all times and climes. . . . Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing, his story call forth tears without end. His sufferings will melt the noblest hearts, and all ages will proclaim that among the sons of men there is none born greater than Jesus.

RENAN'S ADDRESS TO THE NOBLE FOUNDER.

Rest now in thy glory, noble Founder. Thy work is finished, thy Divinity established. Fear not that the edifice of thy labors shall fall, through any fault. Henceforth thou shalt see, from thy heights of divine peace, the infinite results of thine acts. For thousands of years the world will depend on thee. Banner of our contests; standard about which our hottest battles will be waged; a thousand times more alive and loved than when on earth; thou art become the cornerstone of humanity so entirely, that to tear thy name from its history would be to rend it to its foundation. . . . Between

thee and God there will be no longer distinction. Complete Conqueror of Death, take possession of thy kingdom, whither shall follow thee ages of worshippers.—*Life of Jesus*.

RICHTER—THE HOLIEST AND MIGHTIEST.

The (history of the) life of Christ is concerning him who, being the holiest among the mighty, and the mightiest among the holy, lifted with his pierced hand empires off their hinges, and turned the stream of centuries out of its channel, and still governs the ages.

ROBERTSON—THE TYPE OF PERFECT HUMANITY.

Jesus Christ is the pure and spotless One. He was perfectly all that every saint is partially. To him belongs all that description of a perfect character which would be exaggeration if spoken of others. Every unfulfilled aspiration of humanity, . . . all partial representation of perfect character; all sacrifices, . . . even those of idolatry, point to the fulfilment of what we want, the answer to every longing—the type of perfect humanity—Jesus Christ. In the roll of the ages there has been but one man whom we can adore without idolatry—the Man Christ Jesus.—F. W. Robertson, *Sermons*, pp. 627, 830, 831.

ROUSSEAU—SOCRATES A SAGE, JESUS A GOD.

When Plato describes his imaginary righteous man, loaded with all the punishments of guilt, yet meriting the highest rewards of virtue, he describes exactly the character of Jesus; . . . the resemblance is so striking that all the Church Fathers perceived it. What delusion, what blindness . . . to compare the son of Sophroniscus (*i.e.*, Socrates) with the Son of Mary! What an infinite disproportion . . . between them! . . . The death of Socrates, peacefully philosophizing among his friends, appears the most agreeable that one could wish; that of Jesus, expiring in agonies, abused, insulted, and accused by a whole nation, is the most horrible that one could fear. Socrates, indeed, receiving the cup of poison, blessed the weeping executioner who administered it; but Jesus, amidst

excruciating tortures, prayed for his merciless tormentors. Yes, if the life and death of Socrates were those of a philosopher, the life and death of Jesus were those of a God. . . . Shall we suppose the evangelical history a mere fiction? Indeed, my friend, it bears no marks of fiction. On the contrary, the history of Socrates, which no one presumes to doubt, is not so well attested as that of Jesus Christ.

ROUSSEAU'S ADDITIONAL TESTIMONY.

Can he, whose life the gospels relate, be no more than a mere man? Is there anything, in his character, of the enthusiast or the ambitious sectary? What sweetness, what purity in his ways! What profound wisdom in his words! What presence of mind, what delicacy and aptness in his replies! What a command over his passions! Where is the man, where the philosopher, who could so live and suffer and die without weakness and without ostentation? . . . (As to fiction) It is more inconceivable that a number of persons should agree to write such a history, than that one should furnish the subject of it. . . . Those Jewish authors could not have struck this tone, or thought of this morality. The gospel has marks of truth so striking, so perfectly inimitable, that the inventor would be a more astonishing character than the hero!

SCHAFF ON ROUSSEAU'S TESTIMONY.

His remarkable testimony to Christ and the gospels is the best thing that he ever wrote, and will be remembered the longest. It was written about A.D. 1760, and appeared in his work on education, which was condemned for its dangerous speculations on religion and morals by the Parliament of France, and caused his banishment from the kingdom.—Philip Schaff, *The Person of Christ*, p. 212.

SCHAFF ON THE GOD-CHILD.

Christ, while a child, setting the stars of heaven, the city of Jerusalem, the shepherds of Judea, the sages of the East, and the angels of God, in motion, attracting the best elements of the world, repelling the evil, presents a contrast which

brings together the most opposite yet not contradictory things, and is too deep, too sublime, too significant to be the invention of a few illiterate fishermen !

SCHAFF ON THE GOD-MAN.

As the pyramids rise high above the sandy plains of Egypt, so Christ towers above all human teachers and founders of sects and religions. He is, in the language of a modern infidel, "a man of colossal dimensions." He found his disciples and worshipers among the Jews, although he identified himself with none of their sects and traditions ; among the Greeks, although he proclaimed no new system of philosophy ; among the Romans, although he fought no battle, and founded no wordly empire ; among the Hindoos, who despise all men of low caste ; among the black savages of Africa and the red men of America, as well as the most highly civilized nations of modern times in all quarters of the globe. All his words and . . . actions, while they were fully adapted to the occasions which called them forth, retain their force and applicability undiminished in all ages and nations. He is the same unsurpassed and unsurpassable model of every virtue to Christians of every generation, every clime, every sect, every nation, and every race.—*The Person of Christ*, p. 61.

SCHLEIERMACHER—CHRIST AND THE CROSS.

Everything in Christianity has relation to that system of redemption which was accomplished by Jesus of Nazareth. By this test Christianity is distinguished from all other religions ; it alone is the religion of the cross and redemption.

SHAKSPERE—CHRISTMAS SEASON.

Some say that ever gainst that season comes
Wherein our Savior's birth is celebrated,
The bird of dawning singeth all night long ;
And then, they say, no spirit dare stir abroad ;*
The nights are wholesome ; then no planets strike,
No fairy takes, nor witch hath power to charm,
So hallow'd and so gracious is the time.

* "can walk abroad ;" White, Knight.—*Hamlet*, Act I., Scene I.

SHAKSPERE'S SAVIOR'S MERITS.

I commend my soul into the hands of God my Creator, hoping and assuredly believing, through the merits of Jesus Christ my Savior to be made partaker of Life everlasting.—Shakspere's Will. (See Geikie.)

SHELLEY—JESUS AND HIS DOCTRINES.

The being who has influenced in the most remarkable manner the opinions and the fortunes of the human species is Jesus Christ. At this day his name is connected with the devotional feelings of 200,000,000 of the human race. The institutions of the most civilized portions of the globe derive their authority from the sanction of his doctrines.

SMYTH—THE REAL JESUS.

When I can see a rose growing in the desert, and forming its depths of pure color out of the yellow grains of sand; when I can see a wheat-field ripening in the furrows of the salt waves; when I can believe that the villagers among the hills of New Hampshire, with their wagons and pickaxes, gathered the stones and heaped up the massive peak of Mt. Washington; then, but not till then, can I believe that the thoughts of the disciples invented the deeds and the glory of Jesus the Christ,—whose beatitudes shed the fragrance of a new spirit over the wastes of Pharisaism; whose fruitful life, in the midst of sin and raging passion, grew in grace and favor with God and man; the Christ whose glorious majesty, still unequalled and inimitable, looks down upon our low estate, and proclaims itself to be the mighty work of God.—Newman Smyth in *The Religious Feeling*, pp. 87, 88.

SPINOZA—THE IDEAL CHRIST.

To know the ideal Christ, namely, the eternal wisdom of God, which is manifest in all things, . . . especially in Jesus Christ,—this alone is necessary.—See Townsend's *God-Man*, p. 294, footnote.

STEWART AND TAIT—NO MERE MAN.

At present there is no life more deeply studied than the life of Christ. . . . There is perhaps hardly a human being who seriously questions the moral beauty of the character of Christ. . . . Inasmuch as the relation of Christ to the universe is there (in the Bible) asserted to have been different from that of any mere man, so the works of Christ are to be regarded as different from those which any mere man can accomplish.—*The Unseen Universe*, pp. 2, 13, 54. .

STRAUSS—THE HISTORICAL CHRIST.

This Christ, as far as he is inseparable from the highest type of religion, is historical, not mythical; is an individual, not a symbol. To the historical person of Christ belongs all in his life that exhibits his religious perfection, his discourses, his moral action, and his passion. He remains the highest model within the reach of our thought. No perfect piety is possible without his presence in the heart. As little as humanity will ever be without religion, so little will it be without Christ; for to have religion without Christ would be as absurd as to enjoy poetry without regard to Homer or Shakspere.

STRONG ON STRAUSS'S MYTHICAL CHRIST.

(From Josiah Strong's *The New Era*, p. 113.) Strauss really rendered an invaluable service to Christianity by his attack on its central citadel. It resulted in concentrating study on Jesus, which has produced a whole library of Lives of Christ; it has turned religious thought from other teachers to the Great Teacher; it has led to a fresh study of the Master's words, which has thrown new light on every page of the Gospel, and, as Principal Fairbairn says, has made this generation better acquainted with the historical Christ than any generation between him and us.

STRONG—THE AUTHORITATIVE TEACHER.

(Josiah Strong, *The New Era*, pp. 83, 110.) No one questions that in the time of Tiberius there was a man called

Jesus, who was put to death by the procurator Pontius Pilate, whose doctrines spread rapidly throughout the Roman world, whose followers worshiped him as God, and lived lives of remarkable purity. Thus much is not a matter of inference or faith, but of established fact. . . . He never studied in a rabbinical school. It is safe to say that he never talked with a Platonist or Stoic philosopher, quite safe to say that he never read a Greek or Latin book; he very likely never saw a book of any sort except a few copies of the "Law and Prophets." He probably never saw a map of the world, and, except in his infancy, never traveled outside of a little country smaller than some of our counties. He spent his life among the narrowest and most exclusive of all races; and yet, without the broadening influences of reading or travel or educated companionship, he presents a character, a spirit, a sympathy, a doctrine, as broad as mankind and as profound as human need.

STRONG—GOING BACK TO CHRIST.

(From President Rochester Theological Seminary.) I too would go back to Christ, but in a larger and deeper sense, etc. . . . I would go back to Christ, as to that which is original in thought, archetypal in creation, immanent in history; to the Logos of God, who is not only the omniscient Reason, but the personal Conscience and Will, at the heart of the universe. . . . I would carry with me and lay at His feet all the new knowledge of His greatness which philosophy and history have given. . . . Let us go back to Christ with the new understanding of Him which modern thought has given to us. We propose to go back from deism to Christ the life of nature; from atomism to Christ the life of humanity; from externalism to Christ the life of the church.—*American Journal of Theology*, Vol. I., No. 1.

STRYKER—THE CHRIST CURE.

All the ills of time have their root in evil. Prosperity comes by obedience to the law of Christ. The Son of Man knows what ails the world, and he is its only possible cure.

One year of universal and absolute Christianity would transform every people under heaven.—M. W. Stryker.

SUNDAY-SCHOOL JOURNAL ON GOD'S MIRROR.

There is in Rome an elegant fresco, by Guido,—“The Aurora.” It covers a high ceiling. Looking up at it from the pavement, your neck grows stiff, your head dizzy, and the figures indistinct. The owner has placed a large mirror near the floor. You may now sit at your leisure, look into the mirror, and without fatigue, study the fresco that is above you. In Christ, as in a mirror, we may behold the glory and truth and grace of God.

SWING'S VIEW OF CHRIST'S DIVINITY.

The moment that you declare Christ only a human being, you have weakened his influence upon the soul. . . . To make Christ only a frail human being is to strike Christianity in its heart's life; and hence among the great laws of the Christian religion we must include the divineness of our Lord. . . . Most useful must be that form (of doctrine) that makes Christ a divine Being. . . . Christ is declared (by some) to be only man—only fallible man. And thus the human race is crowded back, far away from the old center of Divine warmth and light; and many is the soul which this theory has left without a flower, or leaf, or trace of summer time. The light and warmth are eclipsed, and the poor soul gropes about, and tries to find in civilization a power denied to it in the realm of the Divine and Infinite. . . . (But in the case of) men looking upon a divine Christ, their souls are affected by the holiness and immortal life in the great vision.

TACITUS—THE SPREAD OF CHRISTIANITY.

The author of that sect was Christus, who had been executed in Tiberius's time by the procurator Pontius Pilate. This pestilential superstition, checked for a while, burst out again, not only through Judea, the first seat of the evil, but even through Rome, the center both of influence and out-

break of all that is atrocious and disgraceful from every quarter. First were arrested those who made no secret of their sect, and by this clue a vast multitude of others also.

TALLEYRAND TO THE THEOPHILANTHROPISTS.

Talleyrand, it is said, once received a delegation of theophilanthropists, who consulted him as to the best way of introducing their proposed new religion. After hearing them he said, "Gentlemen, I refer you to a historical fact which may give you some light as to the best way to establish a new religion in the world. When Christ undertook to establish a new religion, he was crucified, he lay in the grave three days, he arose again and ascended into heaven. If you would succeed, I advise you to do the same."—Samuel Harris, *The Self-Revelation of God*, pp. 133, 134.

THOMPSON (ROBERT ELLIS)—CHRIST AND THE CHILD.

It is notable what a place is given to childhood in the Gospels. . . . The children are especially singled out for the Master's loving kindness. His own childhood we find in Luke, probably as the beloved physician heard it from Mary's lips. He took the little ones in his arms (Mark says) and laid his hands upon them and blessed them. He set a little child in the midst of the contentious disciples, and told them that the childlike, loving, unanxious spirit was (is) that of the divine kingdom. He watched the children at their play in the streets of Capernaum, and drew parables from their actions. The children welcomed him with hosannas, while scribe and Pharisee, and even the disciples, trooped along as dumb as the ass that he strode. When, after his death, resurrection and ascension, his Church lifted her voice in appeal to the Father of all, they spoke of the Son as "thy holy child Jesus." The words are appropriate, for our Lord was one who never left his childhood behind him, and out of whose heart the child never died.—*Divine Order in Human Society*, pp. 69, 70.

TILLMAN—CHRIST AND THE FOOL.

He would be a fool who denies the beneficent influence of the Christian religion upon men as taught by Christ. It is the best code of morals to live by that has ever been formulated.—(Senator) B. R. Tillman, in *The Christian Herald*, June 14, 1899.

TOLSTOI—FROM NIHILISM TO ISM OF JESUS.

For thirty-five years of my life I was, in the proper acceptance of the word, a nihilist,—not a revolutionary socialist, but a man who believed in nothing. Five years ago my faith came to me. I believed in the doctrine of Jesus, and my whole life underwent a sudden transformation. . . . Life and death ceased to be evil; instead of despair I tasted joy and happiness that death could not take away. Will any one, then, be offended if I tell the story of how all this came about?—See Tolstoi's *My Religion*. (Preface.)

TOWNSEND ON THE GOD-MAN.

That a colossal figure crossed the world's horizon eighteen centuries ago, no one does, and at present, no one cares to deny. Then, by universal testimony, commenced a new era. Changes great and grand were inaugurated. And, what is most singular of all, none now fail (fails) to see that around the name of a certain One, as an attractive center, all those marked events and changes faithfully and forever revolve. . . . This true soul, this ruler of nations, sinless and infinite, a God and a man, is an established fact. . . . He in whom we believe is both Jesus of Nazareth and Almighty God, the world's GOD-MAN. . . . Is it an object of wonder that Eve and every woman of the race for four thousand years did hope to be the chosen Mary and bear a divine Son?—L. T. Townsend's *God-Man*, pp. 106, 111, 161, 409.

TRENCH ON THE SON OF MAN.

He was "Son of Man," as alone realizing all which in the idea of man was (is) contained, as the second Adam, the head and representative of the race,—the one true and perfect

flower, which ever unfolded itself of the root and stock of humanity. Claiming this title as his own, he witnessed against opposite poles of error concerning his person,—the Ebionite, to which the exclusive title “Son of David” might have led; and the Gnostic, which denied the reality of the human nature that bore it.—*Notes on the Parables*, p. 84.

VANDYKE FINDS A SOLID ROCK.

The person of Jesus Christ stands solid in the history of man. He is indeed more substantial, more abiding, in human apprehension, than any form of matter, or any mode of force. The conceptions of earth and air and fire and water change and melt around Him as the clouds melt and change around an everlasting mountain peak. All attempts to resolve Him into a myth, a legend, an idea,—and hundreds of such attempts have been made—have drifted over the enduring reality of His character and left not a rack behind. The result of all criticism, the final verdict of enlightened common-sense, is that Christ is historical.—*The Gospel for an Age of Doubt*, p. 58.

VANDYKE POINTS TO SINKING SAND.

The testimony of eighteen centuries to the impossibility of explaining the personality of Christ on humanitarian grounds is in itself an evidence of His Divinity. . . . A thousand attempts to account for the life of Christ without admitting His divinity have been made. Not one of them has succeeded in winning the assent of any great mass of men for any great length of time. They have hardly survived the lives of those who have invented them.—*Ibid.*, p. 118.

VOLTAIRE—CHRISTLIKENESS OF “QUAKERS.”

The famous Pennsylvania differs from other countries in the singularity of its new planters. William Penn, the head of that religion which is improperly called Quakerism, and from whom the country was named, drew up a set of laws for it about the year 1680. . . . The Christianity which he brought with him is no more like that of the rest of Europe

than his colony is like the others. His companions professed the simplicity and equality of Christ's first disciples, without any other tenets than those which came from His mouth, so that the sum of the whole was to love God and man. . . . They were superior to all other people in morality. . . . Penn and his primitives made it a capital maxim not to have any lawsuits among themselves, nor to war with strangers. . . . These primitives must be allowed to be the most respectable of men, and the prosperity of their colony is no less remarkable than the purity of their manners. Philadelphia, or the City of Brethren, is one of the finest towns in the universe.—*Essay on General History.*

WANAMAKER—CHRIST'S FOUR TRIALS.

Four times Jesus Christ was tried: the first time before the high priests, Annas and Caiaphas, and twice before Pilate. For a time his fate seemed to be hanging in the balance, but they kept on and meant to keep on until they were able to pronounce sentence against him. They forced through charges and convicted him. It was simply a question of policy and time. . . . The prisoner is very thin and tired-looking. His face is bloody from the brutal blows of the priests; but Pilate sees a kind of stateliness in the presence of this pale-faced Galilean. He feels the influence of a majestic man. He turns to Christ and asks him, "Art thou the King of the Jews?"—leaving the case judicially and taking it up as a man facing a greater man himself. From that time afterward it was a fight between Pilate and the Jews, resulting in the defeat of Pilate and the crucifixion of Christ.—Sunday School Lesson, *Jesus Condemned.*

WARD (MRS. HUMPHREY)—JESUS IN "ROBERT ELSMERE."

(Closing remarks in Elsmere's discourse.) Do you think that you can escape from Jesus of Nazareth, that you can put him aside as though he had never been? Folly! Do what you will, you cannot escape him. His life and death underlie our institutions as the alphabet underlies our literature. . . . The life of Jesus is wrought ineffaceably into the higher

civilization, the nobler social conceptions of Europe. It is wrought into your being and mine. We are what we are . . . largely because a Galilean peasant was born and grew into manhood and preached and loved and died. Do you think that a fact so tremendous can be just scoffed away—that we can get rid of it, and of our share of it, by a ribald paragraph and a caricature? . . . A call comes to you and me . . . to go back to the roots of things, to reconceive the Christ, to bring him afresh into our lives, to make the life, so freely given for man, minister again in new ways to man's new needs. . . . All that is most essential to man—all that saves the soul, all that purifies the heart—that he has still for you and me, as he had it for the men and women of his own time. . . . It is your urgent business and mine to do our very utmost to bring this life of Jesus—our precious invaluable possession as a people—back into some real and cogent relation with our modern lives and beliefs and hopes. . . . If we turn away from the real Jesus of Nazareth, . . . we turn away from that in which our weak wills and desponding souls were meant to find their most obvious and natural help and inspiration—from that Symbol of the Divine which, of necessity, means the most to us.—pp. 537-541.

WATSON ("MACLAREN")—THE MIND OF THE MASTER.

It is impossible to appreciate a picture with your face at the canvas; but even his blind generation were arrested by Jesus. There was a note in his words that caught their ear, the echo of Divine authority. There was an air about him, the manner of a larger world. No man could convince him of sin. . . . He was ever beyond criticism. He ever compelled admiration in honest men. "Thou art the Christ," said a Jewish peasant with instinctive conviction, "the Son of the Living God." Centuries have only confirmed this spontaneous tribute to Jesus's life. No one has yet discovered the word which Jesus ought not to have said, none suggested the better word that he might have said. No action of his . . . has fallen short of the ideal. He is full of surprises, but they are all surprises of perfection. . . . This Man alone

never made a false step, never struck a jarring note.—*The Mind of the Master*, pp. 81, 82.

WATSON ("MACLAREN")—THE PERSON OF JESUS.

It does not surprise one that Jesus should suddenly disappear, any more than that a bubble should rise to the surface of the water; or that he ascended from the earth, any more than that a bird should open its wings and fly. It was not strange that Jesus should pass into the unseen; it was strange that he should appear in the seen. . . . Faith may languish; creeds may be changed; churches may be dissolved; society may be shattered; but one cannot imagine the time when Jesus will not be the fair image of perfection, or the circumstances wherein he will not be loved. He can never be superseded; he can never be exceeded. Religions will come and go—the passing shapes of an eternal instinct; but Jesus will remain the standard of the conscience and the satisfaction of the heart.—*Ibid.*, pp. 198, 199, 298.

WEBSTER'S SUPERHUMAN SAVIOR.

(Literary men dining in Boston.) "Mr. Webster, can you comprehend how Jesus could be both God and man?" "No, sir, I cannot; . . . and I should be ashamed to acknowledge him as my Savior if I could. . . . If I could comprehend him, he could be no greater than myself; and such is my conviction of accountability to God; such is my sense of sinfulness before him; and such is my knowledge of my own incapacity to recover myself, that I feel that I need a superhuman Savior."—Related by Bishop Janes.

WEBSTER'S FAITH IN CHRIST.

(Letter to Rev. T. Worcester.) I believe Jesus Christ to be the Son of God. The miracles which he wrought establish, in my mind, his personal authority, and render it proper for me to believe whatever he asserts.

I believe, therefore, all his declarations, as well when he declares himself to be the Son of God, as when he declares any other proposition.

And I believe that there is no other way of salvation than through the merits of his atonement.—Daniel Webster.

WEBSTER (DANIEL) DICTATES HIS OWN EPITAPH.

This is the inscription to be placed on my monument. I want to have somewhere a declaration of my belief in Christianity. I do not wish to go into any doctrinal distinctions as to the person of Jesus, but I wish to express my belief in his divine mission :

Lord, I believe; help thou mine unbelief.
 Philosophical
 Argument, especially that
 drawn from the Vastness of the Uni-
 verse in Comparison with the Apparent Insig-
 nificance of this Globe, has sometimes shaken my Reason
 for the Faith which is in me ; but my Heart has always assured
 and reassured me that the Gospel of Jesus Christ must be a Divine
 Reality. The Sermon on the Mount cannot be merely a Human Produc-
 tion.
 This Belief enters into the very Depth of my
 Consciousness. The whole History of
 Man proves it.

WILCOX (ELLA WHEELER)—CHRIST'S NATIVE TONGUE.

The wise men ask, " What language did Christ speak ?"
 They cavil, argue, search, and little prove.
 Oh sages, leave your Syriac and your Greek !
 Each heart contains the knowledge that you seek :
 Christ spoke the universal language—Love.

WILLIAM I. (EMPEROR) COMMENDS CHRIST.

May all the alumni of this institution (Cathedral College) find this (Jubilee) day so blest to them that the knowledge of God and his only begotten Son Jesus Christ, as the only source of true salvation, may advance to them.

PART V.

IMMORTALITY.

ADDISON DREAMS OF A FUTURE STATE.

Why will any man be so impertinently officious as to tell me that all prospect of a future state is only fancy and delusion? Is there any merit in being the messenger of ill news? If it is a dream, let me enjoy it, since it makes me both the happier and better man.—Joseph Addison.

ADDISON SINGS OF THE SOUL'S SECURITY.

The soul, secure in her existence, smiles
 At the drawn dagger, and defies its point.
 The stars shall fade away, the sun himself
 Grow dim with age, and nature sink with years;
 But thou shalt flourish in immortal youth,
 Unhurt amidst the war of elements,
 The wreck of matter, and the crash of worlds.

(For Addison again, see Cato.)

AGASSIZ—THE IMMORTALITY OF ANIMALS.

Most of the arguments of philosophy in favor of the immortality of man apply equally to the permanency of the immaterial principles in other living beings.—*Essay on Classification*.

ALGER NAMES SOME NOTED BELIEVERS.

The greatest philosophers, the pre-eminently imperial thinkers: Plato, Aristotle, Aquinas, Anselm, Hegel, *et al.*—have asserted the eternal substantiality of the soul. To accept the doctrine on the authority of the wisest philosophers and the purest saints is perfectly in keeping with what the human race does in all other provinces of thought.—*A Critical History of the Doctrine of a Future State*, pp. 744, 745.

ARNOLD (EDWIN) CONSIDERS DEATH A BIRTH.

There is a significance like a perpetual whisper from Nature in the way in which the theme of his own immortality haunts a man. . . . It is not on account of the incredibility of a conscious life after death that sensible people should doubt it. . . . It is reasonable to believe that she (Nature) commences afresh with her delicately developed treasures, making them the groundwork and stuff for splendid farther living, by process of death, which, even when it seems premature, is probably as natural and orderly as birth, of which it is the complement; and wherefrom, it may well be, the newborn dead arises to find a fresh world ready for his pleasant and novel, but sublimated body, with gracious and willing kindred ministrations awaiting it, like those which provided for the human babe the guarding arms and nourishing breasts of its mother.—*Death—and Afterwards*, pp. 12, 16, 32, 33.

ARNOLD (MATTHEW)—MOUNTING TO ETERNAL LIFE.

No, no! the energy of life may be
Kept on after the grave, but not begun;
And he who flagged not in the earthly strife—
From strength to strength advancing—only he—
His soul well-knit, and all his battles won—
Mounts—and that hardly—to eternal life.

BARNES'S IMMORTAL HUMMING-BIRD.

The moment that you attach the idea of immortality to anything, no matter how insignificant it may otherwise be, that moment you invest it with unspeakable importance. Nothing can be mean and unworthy of notice which is to exist forever. The little humming-bird that on a May morning poises itself over the opening honeysuckle in your garden, and which is fixed a moment and then gone, is lovely to the eye, but we do not attach to it the idea of great importance in the scale of being. But attach to that now short-lived beautiful visitant of the garden the word "immortality," and you invest it at once with unspeakable dignity. Let it be confined

forever in a cage, or let it start off on rapid wing, never to tire or faint, beyond the reach of Neptune, or where the comet flies, or where Sirius is fixed in the heavens, to continue its flight when the heavens shall have vanished away, and though with most diminutive consciousness of being, you make it an object of the deepest interest. The little, lonely, fluttering, eternal wanderer! The beautiful little bird on undying wing among the stars! Who can track its way? What shall we think of its solitariness and eternal homelessness? What, then, shall we think of an immortal soul? A soul to endure forever! . . . a soul capable of immortal happiness or pain! My careless, thoughtless reader; that soul, immortal and eternal, is yours.—Albert Barnes, *The Way of Salvation*, p. 64.

BEECHER—GRAIN THAT GROWS EVERYWHERE.

Take the existence of the soul in heaven; . . . that is full of obscurities. But let it hang in the realm of the imagination, and it is not only the product of the imagination of one man, but of all the nations through the growth of time. It is the imagination that has been reaped and threshed and winnowed and grown into the very bread of life. It is not any poem or notion; it is the work, the final work of the imagination of the human race speaking all languages, under all governments; it is the result to which men come: that death does not stop human life; it goes on unending.—Henry Ward Beecher, Comments on Robert Ingersoll's Discourse at the Grave of his Brother, E. C. Ingersoll.

BOARDMAN—THE SOULS OF BRUTES.

If the Scripture is to be believed, animals have "souls;" . . . and having souls, who knows but that animals, at least some of them, are immortal? . . . Ah, this mystery of life, this Vital Principle common to man and animal, this riddle of the Psyche, this enigma of the Soul! I do not wonder that men in all ages of the world have bowed down before it. I do not wonder that in that far-off age, when intellectual Egypt was mapping out the heavens and rearing her own

mighty pyramids, she knelt before her Sacred Bull and Ibis and Beetle, because she believed them endowed with souls and instinct with immortality.—George Dana Boardman, *The Creative Week*, pp. 163, 166.

BOLINGBROKE—THE BELIEF'S BEGINNINGLESSNESS.

The doctrine of the immortality of the soul has been inculcated from time immemorial.

BROOKS (BISHOP)—SERIAL SCULPTURE-WORK.

Shall not the sculptor sleep one hundred times before the statue which he begins to-day is finished, and wake one hundred times more ready for his work, bringing with one hundred new mornings to his work the strength and the visions that have come to him in his slumbers?—*Sermons*, Vol. I., p. 221.

BROWNING IS COMING OUT SOMEWHERE.

Though I stoop
Into a dark, tremendous sea of cloud,
It is but for a time. I press God's lamp
Close to my breast ; its splendor, soon or late,
Will pierce the gloom ; I shall emerge somewhere.

BRYANT'S HYMN TO IMMORTALITY.

I who essayed to sing in earlier days
The Thanatopsis, and the Hymn to Death,
Wake now the Hymn to Immortality :
Yet once again, oh man, come forth and view
The haunts of Nature ; and she shall teach thee.
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She shall teach thee that the dead have slept
But to awaken in more glorious forms,
And that the mystery of the seed's decay
Is but the promise of the coming life.
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.
Aye, learn the lesson : Though the worm shall be
Thy brother in the mystery of death,
And all shall pass, humble and proud and gay
Together to earth's mighty charnel-house,
Yet the immortal is thy heritage !
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So live that when the mighty caravan,
Which halts one night-time in the vale of death,
Shall strike its white tents for the morning march,
Thou shalt mount onward to the Eternal Hills,
Thy foot unwearied, and thy strength renewed
Like the strong eagle's for the upward flight.

BULWER'S BEAUTIFUL BY AND BY.

Why is it that the rainbow comes over us with a beauty that is not of earth and then passes off and leaves us to muse upon its favored loveliness? Why is it that the stars that hold their festival around the midnight throne are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory? Why is it that bright forms of human beauty are presented to our view and then taken from us, leaving the thousand streams of our affections to flow back in Alpine torrents upon our heart? There is a realm where the rainbow never fades, where the stars will be spread before us like islands that slumber on the ocean, and where the beings that pass before us like shadows will stay in our presence forever.—Bulwer Lytton.

BURNS—OUR IMPERISHABILITY.

The voice of Nature loudly cries,
And many a message from the skies,
That something in us never dies.

—Robert Burns.

BYRON SINGS OF THE SPIRIT-WORLD.

How welcome those untrodden shores !
How sweet this very hour to die,
To soar from earth and find all fears
Lost in thy light—Eternity !

.
If when this dust to dust restored,
My soul shall float on airy wing,
How shall Thy glorious name adored
Inspire my fainting heart to sing !
To Thee I breathe my feeble strain,
Grateful for all Thy mercies past,
And hope, my God, to Thee again
This erring life may fly at last.

Immortality o'ersweeps all pains, all tears, all times, all fears,
 And peals like the eternal thunders of the deep . . .
 Into my ears this truth,—Thou liv'st forever ! . . .
 The thought of living again gives me great pleasure.

CATO TO PLATO (AS PER ADDISON).

It must be so—Plato, thou reasonest well !—
 Else whence this pleasing hope, this fond desire,
 This longing after immortality ?
 Or whence this secret dread and inward horror
 Of falling into naught ? Why shrinks the soul
 Back on herself, and startles at destruction ?
 'Tis the divinity that stirs within us ;
 'Tis heaven itself that points out a hereafter
 And intimates eternity to man.
 Eternity ! thou pleasing, dreadful thought !
 —Joseph Addison's *Cato*, Act V., Scene 1.

CHUBB—HOPE IN SPITE OF FREE-THOUGHT.

He (Thomas Chubb) expressed a hope that he might be
 “a sharer of the Divine favor in that peaceful and happy
 state which God has prepared for the virtuous and faithful
 in some other, future world.”—O. B. Frothingham, in *Beliefs
 of the Unbelievers*, p. 16.

CICERO GLAD TO HUG EVEN A DELUSION.

If I am wrong in believing the souls of men immortal, I
 please myself in my mistake ; nor while I live will I ever
 choose that this opinion with which I am so much delighted
 should ever be wrested from me. But if at death I am an-
 nihilated, as some philosophers suppose, I am not afraid lest
 those wise men, when extinct too, should laugh at my error !
 There is in the minds of men a presage of a future existence ;
 and it takes deepest root and is most discoverable in the
 greatest geniuses and most exalted souls. . . . The strongest
 argument is that Nature herself is tacitly persuaded of the
 immortality of the soul ; which appears from that great con-
 cern, so generally felt by all, for what will happen after
 death.

CICERO REGARDS THE EARTH AS AN INN.

I am convinced that my departed friends are so far from having ceased to live, that the state that they now enjoy can alone with propriety be called life. This opinion I am induced to embrace, not only as agreeable to the best deductions of reason, but in just deference also to the authority of the noblest and most distinguished philosophers. I consider this world as a place which nature never designed for my permanent abode; and I look upon my departure from it, not as being driven out of my habitation, but as leaving my inn.

CLARKE (J. F.)—AN INSTINCTIVE BELIEF.

The vast majority of mankind have always believed in a future existence. So the Egyptians believed—as the monuments and papyri show—forty centuries ago. Such has been the faith of all the great religions, Buddhism not excepted; also of savage tribes; . . . of sages—like Socrates, Plato, Goethe, and Emerson. This belief has not come from argument, or reasoning, . . . but from an inborn instinct. . . . If man has an instinct looking to a future life, and there is no future life provided for him, this is a solitary exception to a rule otherwise universal.—*The Hereafter* (A Symposium, 1888.)

CLEVELAND (MISS)—WORDSWORTH'S ODE.

There is that "horse-faced" Wordsworth! His "drowsy frowzy" *Excursion* might still be gathering dust on Mr. Cottle's bookshelves but for his *Intimations of Immortality* which caught the ear of unscientific people—always longing for such intimations—and forthwith he is become *poeta nascitur*.—Rose Elizabeth Cleveland, *Essays*, p. 21.

COOK—CARLYLE, EMERSON AND GOETHE.

If you listen to the inner voice of Emerson's latest publications, and Carlyle's, you will find that these men whom you have called pantheists are no deniers of personal immortality. . . . Emerson has again and again asserted the personal immortality of the soul, and never denied it in reality,

though he has often done so in appearance. *The Dial* always assumed the fact of immortality. . . . The "conscious personal" continuance of the soul, Emerson no more than Goethe denies.—Joseph Cook, *Biology*, 186, 284 ff.

CYRUS DIES BELIEVING IN ANOTHER LIFE.

I was never able to persuade myself that the soul, as long as it was in the body, lived, but when it was removed from this, that it died; neither that the soul ceased to think, when separated from the unthinking and senseless body; but it seemed to me most probable that when free from the body, then it became most wise.—*Xen. Cyrop.*, Lib. VIII., Cap. 7.

DAVY (SIR HUMPHRY)—OUR WEE KNOWLEDGE.

We know very little, but we know enough to hope for the individual immortality of the better part of man.

DICKENS HEARS THE RUSTLE OF WINGS.

The rustle of an angel's wings got blended with the other echoes, and had in them the breath of heaven . . . the world that sets this world to rights.

DORNER—THE PLEDGE OF IMMORTALITY.

Man's immortality stands fast upon the fact of the possession of the image of God. . . . The true conception of God places the worth of a man so high, and God's will of love for communion with him so firm, that immortality has therein its pledge.—*The Future State* (Smyth, Trans.), p. 44.

"ELIOT (GEORGE)"—THE CHOIR INVISIBLE.

O may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge men's search
To vaster issues.

So to live is heaven :
To make undying music in the world.

* * * * *

This is the life to come,
Which martyr'd men have made more glorious
For us who strive to follow. May I reach
That purest heaven, be to other souls
The cup of strength in some great agony,
Enkindle gen'rous ardor, feed pure love,
Beget the smiles that have no cruelty—
Be the sweet presence of a good diffused,
And in diffusion ever more intense.
So may I join the choir invisible
Whose music is the gladness of the world.

EMERSON'S NOONTIDE OF FULL FAITH.

Man is to live hereafter. . . . The planting of a desire indicates that the gratification of that desire is in the constitution of the creature that feels it. . . . The Creator keeps his word with us. . . . Will you, with vast cost and pains, educate your children to produce a masterpiece, and then shoot them down? . . . I admit that you find a deal of skepticism in the street and hotels and places of coarse amusement. . . . Where there is depravity, there is a slaughter-house style of thinking. One argument of (for) future life is the recoil of the mind in such company,—our pain at every skeptical statement. (Essay on *Immortality*.) . . . The resurrection, the continuance of our being, is granted; we carry the pledge of this in our own breast. I maintain merely that we cannot say in what form or manner our existence will be continued. (Conversation with Fredrika Bremer, *Homes of the New World*, Vol. I, p. 223.) . . . I commend you (in final letter to his Boston parish) to the Divine Providence; and may the blessed hope of the resurrection, which he has planted in the constitution of the human soul, and confirmed by Jesus Christ, be made good to you beyond the grave. In this faith I bid you farewell. (Frothingham's *Transcendentalism in New England*, p. 235.) . . . I have always thought that faith in immortality is proof of the sanity of a man's nature. . . .

What is excellent,
 As God lives, is permanent ;
 Hearts are dust, hearts' loves remain ;
 Hearts' love shall need thee again.

FICHTE IS DISCONTENTED HERE.

My mind can take no hold of the present world nor rest in it for a moment, but my whole nature rushes on with irresistible force toward a future and better state of being.

FRANKLIN—DYING IS BEING BORN.

Life is a state of embryo, a preparation for life. A man is not completely born until he has passed through death.—Benjamin Franklin, 1776.

GLADSTONE—EGYPTIAN IMMORTALITY.

The Egyptians were not a people of very high intellectual development, and yet their religious system was strictly associated with, I might rather say founded on, the belief in immortality.—*Later Gleanings*, p. 145.

GOETHE—THE SOUL'S ETERNAL IDENTITY.

(With Eckermann on the Weimar Road, gazing at the setting sun.) Setting, nevertheless the sun is always the same sun. I am fully convinced that our spirit is a being of a nature quite indestructible, and that its activity continues to eternity.—*Conversations with Eckermann*, p. 84. . . . (Again.) The pious wisely draws from death the hope of future bliss.

GUTHRIE—PAYING FARE TO FERRYMAN.

Why do these weeping Greeks approach the dead man as he lies on his bier for burial, and open his mouth to put in an obolus? The coin is the passage-money for the surly ferryman who rows the ghosts over Styx's stream.

GUTHRIE—BOW AND ARROWS FOR A CORPSE.

Why in that forest-grave around which plumed and painted warriors stand unmoved and immovable as statues do they bury with the Indian chief his bow and arrows?

He goes to follow the chase and hunt the deer in the specter-land where the Great Spirit lives and where the spirits of his fathers have gone before him.

HEPWORTH'S NEXT ACT IN THE DRAMA.

The first act has been put out on the stage and is being played well or badly, as the case may be, and when the curtain falls on that mere prolog, we have a right to expect that the play shall continue, etc.—*Herald Sermons*, p. 218.

HODGE—CHRISTIANS BORROW NOT OF PAGANS.

The doctrines which in the New Testament are declared to be a part of the Revelation of God are thereby declared not to be of heathen origin. The heathen may have held them ; . . . that does not prove that such doctrines have only a human origin and human authority. . . . It is certain from the teachings of the New Testament that the Hebrews did not derive these doctrines from the Persians ; it is therefore in the highest degree probable that the Persians derived them from their neighbors of the family of Shem who were the depositaries of the revelations of God.—*Systematic Theology*, III., 786, 788.

HODGE—SOME MEN RESEMBLE BATS.

There are truths which cannot be denied without doing violence to our nature ; . . . and when men advance theories which are opposed to these fundamental convictions, they are like bats impinging against the everlasting rocks.

HOMER—A PART OF MAN'S SELF.

Man though dead retains a part of himself ; the immortal mind remains.

HUGO'S TOMB IS NO BLIND ALLEY.

When I go down to the grave I can say like so many others : I have finished my day's work ; but I cannot say : I have finished my life. My work will begin again next morning. My tomb is not a blind alley ; it is a thoroughfare ; it closes with the twilight to open with the dawn. . . . It would

not be worth while to live at all, were we to die entirely. That which alleviates labor and sanctifies toil is to have constantly before us the vision of a better world appearing through the darkness of this life.

ILIOWIZI (RABBI)—JEWISH VIEW.

It is erroneous to take it for granted that in Biblical times the Jew saw in the coffin the end of all. . . . "Well do I know that my Redeemer liveth, and that He will be the last after all creatures of dust; and after my skin is cut to pieces will this be, and then freed from my body, I shall behold God!" And Job typifies Israel. . . . If Providence planned no other end for man than that of a temporary duration to end with a hopeless return to eternal silence, He would not have bestowed on him such celestial gifts as He denied to every other creature that we know of. . . . This unquenchable thirst for more than we are and have, this conscious striving for aggrandizement in every shape, . . . furnishes proof that the confines of this world are not those of the soul.—Henry Iliowizi, *Jewish Dreams and Realities*, pp. 50, 51, 179, 180.

INGERSOLL HEARS A WING RUSTLING.

The idea of immortality was born of human affection and will continue to ebb and flow beneath the mists and clouds of darkness as long as love kisses the lips of death. It is the rainbow of the sunset; hope shining upon the tears of grief. . . . In the night of death, hope sees a star, and listening love can hear the rustle of a wing.

JEFFERSON (JOSEPH) SPEAKS SERIOUSLY.

There is much in nature to enforce the idea of immortality. Even the caterpillar teaches that. Would God have made that crawling, unpleasant grub, and then transformed it into a beautiful butterfly, perpetuating its existence from one state to another, and leave man, the noblest of his creatures, to grope through this world and be annihilated? Oh no, my friend, there is surely a future for you and me, not

bounded by time. What it is, I have no very clear idea; but it will be somewhere.—Joseph Jefferson, at "Crows Nest," to William E. Bryant. *The New England Magazine*. Quoted in *The Literary Digest*, April 20, 1895.

JOHNSON (H.)—A NATURAL BELIEF.

Let me name one thing that Nature suggests but does not assert in answer to the question, "What is man?" That he is immortal, that somehow death does not end all. Nature gives no proof, no positive and absolute proof. But there are hints, suggestions, inferences, instincts, analogies, probabilities, that bring us almost to the very door of certainty.—Herrick Johnson, *Christianity's Challenge*.

JOHNSON (H.)—A UNIVERSAL BELIEF.

The expectation of something beyond is in all breasts. And there must be something there—an orb—to so draw all human souls. So men guessed in the dim past. So they indefinitely reasoned at Athens. . . . Man has everywhere believed, in all ages and almost without exception, that man is immortal.—*Ibid*.

JOHNSON (H.)—A SCRIPTURAL BELIEF.

Does Christianity's answer to the question "What is man?" . . . fit into these strange facts of history and consciousness? It not only fits all the facts, but explains them, accounts for them, solves the otherwise insoluble riddle, and pours a flood of light on man's dark and difficult case. Christianity says: God created man in his image. . . . He (man) defaced the moral image; . . . but he retained the natural image. . . . Christianity says: Man is immortal. It comes with no guesses, analogies, probabilities. It comes with facts and living proofs: . . . "He is risen." . . . We know that death does not end all. "Man is immortal" is the clear ringing voice of Scripture. . . . Outside of Christ there is nothing else concerning immortality but presumption.—*Ibid*.

LESSING—IMMORTALITY AND CHRIST.

Christ became the first practical teacher of the immortality of the soul. . . . For, it is one thing to suppose, to wish for, to believe in, the immortality of the soul, as a philosophical speculation; it is another to direct one's inner and outer actions thereby. And this, at least, Christ taught for the first time.—See Townsend's *God-Man*, pp. 289, 290.

LO HAS HIS IDEA OF IMMORTALITY.

The idea of immortality (among the Mexican Indians, says Schoolcraft) is thoroughly dwelt upon. It is not spoken of as a supposition or a mere belief not fixed. It is regarded as an actuality, as something known and approved by the judgment of the nation. During the long period of my residence and travels in the Indian country I never knew or heard of an individual who did not believe in it and the appearance of the body in the future state. No small part of their entire mythology, and the belief that sustains man in his vicissitudes, arise from the anticipation of enjoyment in a future life after the soul has left the body.

LONGFELLOW—DEATH IS TRANSITION.

There is no death! What seems so is transition;
This life of mortal breath
Is but the suburb of the life elysian,
Whose portal we call death.

LONGFELLOW'S COVERED BRIDGE.

The grave itself is but a covered bridge leading from light to light, through a brief darkness.

MACAULAY AND GROTE ON PLATO AND FRANKLIN.

(Gladstone says in *The North American Review*, February, 1896:) Grote declares that Plato settled nothing, and agrees with Lord Macaulay that the philosophers, from Plato to Franklin, who attempted to prove immortality without the aid of revelation, failed deplorably.—Reference, Grote's *Plato*, II., pp. 203-205.

MANGASARIAN VERSUS BEING WIPED OUT.

Would a God who is perfect power, perfect wisdom, perfect love, create a man, endow him with supernatural capacities, give him a mind capable of immense growth, a heart never weary of love, a soul ever springing toward God and heaven, and then wipe him out in the twinkling of an eye? Can you believe of a perfect father giving birth to children, feeding them from his breast, bringing them up to manhood, and then digging graves to thrust them back into nothingness? What mockery! Could an infinite perfect Being create in our souls the craving for more life, and then deceive us? It cannot be.

MASILLON'S TOMB NO TERMINAL STATION.

If we wholly perish with the body, these maxims of charity, patience, justice, etc., which sages have taught and good men have practiced—what are they but empty words possessing no real and binding efficacy? . . . Speak not of morality; it is a mere chimera, a bugbear of human invention, if retribution terminates with the grave.

MILLER (HUGH)—MATERIALISTS AND MAGGOTS.

The individual, they (the materialists) tell us, perishes forever; but, then, out of his remains spring other vitalities. The immortality of the soul, it would seem, is an idle figment, for there really exist no such things as souls. But is there no comfort in being taught, instead, that we are to resolve into monads and maggots? Job solaced himself with the assurance that, even after worms had destroyed his body, he was . . . to see God. Had Professor Oken been one of Job's comforters, he would have sought to restrict his hopes to the prospect of living again—in the worms!—Hugh Miller.

MILLER (HUGH)—MAN NOT TO BE BEFOOLED.

In looking on the lower animals whom instinct never deceives, can we hold that man should be the befooled expect-

tant of a future which he is never to see? No. He who keeps faith with his humbler creatures—who gives to the bee and the dormouse the winter for which they prepare—will not break faith with man. (Condensed.)

MONTGOMERY—THE DIVINE IMAGE.

The soul, of origin divine,
 God's glorious image, freed from clay,
 In God's eternal sphere shall shine,
 A star of day !
 The sun is but a spark of fire,
 A transient meteor of the sky ;
 The soul, immortal as its sire,
 Shall never die !

MORE (HANNAH) DEFINES THE SOUL.

The soul on earth is an immortal guest
 Compelled to starve at an unreal feast ;
 A spark which upward tends by nature's force ;
 A stream diverted from the parent source ;
 A drop dis severed from the boundless sea ;
 A moment parted from eternity ;
 A pilgrim panting for the rest to come ;
 An exile anxious for his native home.

MÜLLER (MAX)—PERSONAL IMMORTALITY.

Without a belief in personal immortality, religion is like an arch resting on one pillar, like a bridge ending in an abyss.

MUNGER—GOD IS NO MOCKER.

If death ends life, what is this world but an ever-yawning grave in which God buries his children with hopeless sorrow, mocking their love and hope and every attribute of his own nature?—T. T. Munger.

NAPOLEON AND THE IMMORTAL PICTURE.

Napoleon once in the Louvre turned from a fine picture, to Baron Denon, saying, "That is a fine picture." "Yes, immortal," was the reply. "How long will this picture . . .

last?" "The picture will last five hundred years, sire."
 "And this you call immortality!" exclaimed Napoleon.

PAINE HAS ONE POSITIVE CONVICTION.

The belief of a future state is a rational belief founded upon facts visible in creation. . . . I trouble myself not about the manner of future existence. I content myself with believing even to positive conviction that the Power that gave me existence is able to continue it in any form and manner that he pleases, either with or without the body. . . . I hope for happiness beyond this life.—*The Age of Reason*.

PARKER'S COFFIN SIMPLY A CRADLE.

We are all waiting to be born. . . . Death is the birth-angel. . . . The soul within us feels her wings . . . impatient for the sky. . . . It is the belief of mankind that we shall live forever. This is not a doctrine of Christianity alone. . . . It belongs to the human race. You may find nations so rude that they live houseless, in caverns of the earth; nations that have no letters, not knowing the use of bows and arrows, fire, or even clothes; but no nation without a belief in immortal life. . . . Immortality is a fact of man's nature; so it is a part of the universe; just as the sun is a fact in the heavens and a part of the universe. . . . What is thus in man is writ there of God who writes no lies. To suppose that this universal desire has no corresponding gratification is to represent Him not as the Father of all, but as only a deceiver.

PATTERSON—HARBINGERS PRECEDE DAY.

The full-orbed sun of immortality did not appear above the horizon until Christ arose from the grave and came back from death to life; but the harbingers of his coming were over the heavens.—R. M. Patterson, *Paradise*, p. 17.

PLATO HAS ONE FIRMLY FIXED FAITH.

Plato had a firm religious and philosophical faith in the immortality of the soul, which was continually attracting his thoughts, making it a favorite theme with him, and

exerting its influence on his life. There are two tests of the sincerity of his faith: 1st. He always treats it with profound seriousness. 2d. He always uses it as a practical motive.—Alger.

ROBERTSON—OUR CONSTANT LONGING.

There is an irrepressible longing in our hearts. We wish for immortality. The thought of annihilation is horrible! It is not likely that God would have given to all men such a feeling if he had not meant to gratify it. Every natural longing has its natural satisfaction. If we thirst, God has created liquids to gratify thirst. . . . If we long for life and love eternal, it is likely that there are an eternal life and an eternal love to satisfy that craving.—F. W. Robertson, *Sermons*, p. 418.

ROBERTSON—OUR COMMON BELIEF.

Again, we have the tradition of universal belief. There is not a nation which does not in some form or other hold that there is a country beyond the grave. . . . Now, that which all men everywhere and in every age have held, it is impossible to treat contemptuously. How came it to be held by all if it be only a delusion?—*Ibid.*, p. 418.

SCIPIO'S DIVINE ASSEMBLY OF SOULS.

The soul when departing from the body does but begin to live. O, blessed day, when I arrive at the divine assembly of souls!

SEISS WANTS NO FINAL FAREWELLS.

That death should be to us an everlasting farewell, not only to friends and scenes with which we have been most conversant, but to every light and joy and hope and capacity and possibility of any sort of existence, is a thing from which our whole being recoils with horror.—J. A. Seiss, *Right Life*, p. 94.

SHAKSPERE—THE CHOIR INAUDIBLE.

There's not the smallest orb that thou behold'st,
But in his motion like an angel sings,
Still quiring to the young-ey'd cherubins!

Such harmony is in immortal souls ;
 But whilst this muddy vesture of decay
 Doth grossly close it in, we cannot hear it.

SMITH (GOLDWIN)—ACCOUNT NOT CLOSED AT DEATH.

There does seem to be a voice in every man which, if he listen to it, tells him that his account is not closed at death. The good man, however unfortunate he may have been, and even though he may not have found integrity profitable, feels at the end of life a satisfaction in his past and an assurance that in the sum of things he will find that he has chosen aright. The most obdurately wicked man, however his wickedness may have prospered, will probably wish, when he comes to die, that he had lived the life of the righteous. . . . There seems to be no reason why we should not trust the normal indications of our moral nature as well as the normal indications of our bodily sense; and against the belief that the greatest benefactors and the greatest enemies of mankind rot at last undistinguished in the same grave, our moral nature vehemently rebels.—*Guesses at the Riddle of Existence*, pp. 126, 127.

SMITH (SIDNEY)—MANKIND'S BELIEF.

Man in every stage of society, civilized or savage, has universally believed that he is to live hereafter.

SOCRATES HOLDS THAT BLESSED HOPE.

Cheerfully do I depart this life, hoping for the immortal, the imperishable. One cannot but be charmed by that blessed hope.

STRABO—THE ETERNAL EXISTENCE.

The belief in the eternal existence of man's soul is as ancient as mankind itself.

SWING VERSUS THE FATHER OF NOTHINGNESS.

There is nothing in the nature of man that justifies any other outlook than that broad, open sky called Immortality. . . . There is no manifest reason for supposing a soul made

in such a divine image to be only an ephemeral creature, going quickly to nothingness, thus making God the father of the dead rather than of the living.—*Truths for To-day.*

TENNYSON CROSSING THE BAR (EXT.).

Sunset and evening star,
And one clear call for me !
And may there be no moaning of the bar,
When I put out to sea.
For though from out the bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

TOWNSEND EXPRESSES DOUBT AND FAITH.

Our doubts respecting the doctrine (of immortality) arise from three sources: the magnitude of the subject, our ignorance respecting the possibility and method of a conscious existence hereafter, and our ignorance respecting the locality of the soul when separated from the body. . . . In a sense we admit that there is no immortality . . . apart from a divine Savior, no future existence which has real value. Without him a belief in a future state is little better than guess-work, and heaven only a conjecture. . . . With a Christian faith, that future life is as certain and real as if our feet were already upon its pavements.—*Credo*, pp. 275, 291, 294.

TRUMBULL TALKS TRICHOTOMICALLY.

A common belief among men is that man's body is mortal, but that man's soul is immortal; that at man's death his body ends its mission, while his soul lives on for a new mission in another state. Yet this idea finds no justification in the Bible text in the original languages. It is a popular error which is liable to lead men astray, and which sadly needs correcting. . . . The word "soul" applies to that animal life which man has in common with the brutes. If it be immortal in man, it would seem to be immortal in brutes; but there is nothing in the Bible which seems to justify the belief that immortality attaches to it in brutes or in man.

Man has, however, that which distinguishes him from the brute, that which is his highest possession or nature, and which marks him as above all others who dwell in mortal bodies. That possession or nature is not the soul, but the spirit. God is a spirit, and man in having a spirit is so far Godlike, capable of knowing God and of aspiring to be like God. Immortality attaches to God's spirit, and because man is like God in having a spirit, it is fair to conclude that man's spirit, not man's soul, is immortal.—H. C. Trumbull, "Editorial," *The Sunday-School Times*, January 29, 1898.

VAUGHAN—NEW LIFE IN AN OLD DRESS.

But felt through all this fleshly dresse
Bright shootes of everlastingnesse.

VOLNEY'S NEW FIND IN OLD RUINS.

All the earliest nations thought that the soul survives the body and is immortal.

WATSON ("MACLAREN")—AGELESS LIFE.

To the race the destruction of this hope would be irreparable, since it is laden with a wealth of compensation and reparation. Mourners are contented because those "loved long since" are only "lost awhile." . . . Physical death Jesus refused to recognize. . . . It is incredible that when the long evolution of nature has come to a head, the flower should be flung away. This were to reduce design to a fiasco. . . . One must be afflicted with spiritual stupidity or cursed by incurable frivolity who has never thought of that new state on which he may one day enter. . . . Amid the pauses of this life, when the doors are closed and the traffic of the street has ceased, our thoughts travel by an irresistible attraction to the other life. . . . According to the drift of Jesus's preaching, the whole spiritual content of this present life, its knowledge, skill, aspirations, character, will be carried over into the future, and life hereafter be the continuation of life here.—*The Mind of the Master*, pp. 70, 73, 201, 295 ff.

WEED (THURLOW)—OUR SUPPLEMENT.

I cannot be brought to believe that the purpose of our creation is fulfilled by our short existence here. To me the existence of another world is a necessary supplement of this, to adjust its inequalities and imbue it with moral significance.

WORDSWORTH'S NOTED EXCURSION.

Hence in the season of calm weather,
Though inland far we be,
Our souls have sighted that immortal sea
Which brought us hither ;
Can in a moment travel thither
And see the children sport upon the shore,
And hear the mighty waters rolling evermore.

YOUNG NAMES A MIRACLE OR TWO.

Still seems it strange that thou should'st live forever ?
Is it less strange that thou should'st live at all ?
This is a miracle ; and that no more.

YOUNG—THE SOUL'S SOLE COMFORT.

'Tis immortality, 'tis that alone amid life's pains,
Abasements, emptiness, the soul can comfort,
Elevate, and fill. That only, and that amply
This performs.

PART VI.

MILLENNIUM.

ABBOTT—THE PASSING OF ANIMALISM.

The only hope of the race is in the power that shall lift him (the individual) up and out of his lower self, into his higher, truer, nobler self, until he shall no longer be a son of the animal, but in very truth a son of God.—Lyman Abbott, in *The Theology of an Evolutionist*.

ABBOTT—FACING FUTUREWARD.

The Bible from its opening to its closing utterances is a record of, a call to, an inspiration of, progress. Its face is always set toward the future. . . . From Genesis to Malachi the faces of patriarch, prophet and priest are turned toward the future. That which inspires the apostles is not the memory of a great past, but the hope of a great future. And when the canon closes, the last vision which greets our eyes is . . . a city still descending out of heaven; . . . an hour yet to come, when the kingdoms of this earth shall have become the kingdom of our Lord, etc. . . . The Church is not yet the bride of Christ, but the plebeian daughter whom Christ is educating to be his bride.—Lyman Abbott, *The Evolution of Christianity*, pp. 10, 16 ff.

ALDEN—EARTH'S NEW PENTECOST.

The world is awaiting a new Pentecost. Love will take the place of selfseeking, and will build up human brotherhood. Every new cycle will more nearly approach the realization of the heavenly harmony.—H. M. Alden, *God in His World*, p. 265.

ARNOLD (M.)—THE NEW AGE.

Thundering and bursting
In torrents, in waves,
Caroling and shouting
Over tombs, amid graves,—
See on the cumber'd plain
Clearing a stage,
Scattering the past about,
Comes the New Age.

BARNES'S MILLENNIUM OF 360,000 YEARS.

There is nothing contrary to the use of symbols in this book (Revelation) in regard to time, in the supposition . . . that it is meant (in Chapter XX.) that the world shall enjoy a reign of peace and righteousness during the long period of 360,000 years. Indeed there are some things in the arrangements of nature which look as if it were contemplated that the earth would continue under a reign of righteousness through a vastly long period in the future.—*Notes on the Book of Revelation*, p. 460.

BARNES'S FUTURE AS IF IT WERE THUS.

(Elsewhere in his "Notes" on the same book Barnes gives a picture of the state of things "under the Messiah," evidently at the expiration of the 360,000 years; he says that it will be) as if the heavens should become always mild and serene; . . . as if the earth should become universally fertile and beautiful; . . . as if human life should be lengthened to the age of the patriarchs; . . . as if the whole serpent tribe were innocuous; . . . as if the martyrs were raised from the dead; . . . as if, etc.

BEECHER NOT CRUTCHING UP THIS WORLD.

The Second Adventists—noble, honorable men—hold that until the personal reign of Christ is ushered in, it makes but little difference what they do. They hold that all that can be done is to cruch up this world until the Savior comes, when he will put an end to all wickedness and introduce righteousness everywhere. (*The Christian Union*, January 30,

1878.) . . . I know not whether the second advent of Christ is at hand or not. I do not know even what the meaning of it is. That there is to be a literal visit of Christ to earth again, they may believe who are wedded to physical interpretations of Scripture. I do not so read the Word of God. (*The Independent*.) . . . I think that you will see Christ; but you will see him on the other side. You will go to him; he will not come to you.—*The Christian Union*, September 5, 1887.

BEECHER—THE TREND OF THE UNIVERSE.

This (Isaiah, XI., 1–19) is the prediction of the great coming final age. It delineates the governing tendency which is guiding the universe, represented by Jesus Christ. . . . His administration shall overcome all evil proceeding from the passions of men, and the result shall be that the world and the race shall attain a glorious perfection toward which slowly but surely things are evolving. . . . Violence, cruelty and destruction shall be so changed as to mingle harmoniously with . . . simplicity, innocence, beauty, love. God has time enough. He dwells in eternity, and keeps no account of time—nor would you, nor I, if we were such as He, in whose presence one thousand years are as a day.—*Evolution and Religion*, pp. 204, 205, 388, 439.

BEECHER—GOD'S DAY IS ON THE WAY.

I believe in a glorious period of development that is to make the world's history bright as noonday. What it may be I know not. (*The Independent*.) No darkness . . . can bury the faith that the world is on the way toward the millennium and the day of ransom of the race. . . . Gradually the light dawns, and as little by little the true method of God shall be revealed in nature, I think that we shall hear the glorious harmony unbeset by those tormenting doubts and difficulties which have afflicted good men in days gone by. It is coming. It is to be the blossom of the age that follows this age, and the fruit will come in the millennium day.—*Evolution and Religion*.

BEECHER WILL HEAR THE HALLELUJAH.

It is a struggle which has an inevitable termination—*viz.*, such an exaltation of the race that all animal instincts will be purged out of it, and a better element shall reign. Glorious times are now at hand. The new heaven casts forward a twilight glow over all the earth. The world is to be redeemed, and I, far from here, shall hear the shout of victory:—The kingdoms of this world have become the kingdom of our Lord and Savior, Jesus Christ! Even so, Lord Jesus, come quickly.

BELLAMY LOOKING FORWARD.

All thoughtful men agree that the present aspect of society is portentous of great changes. The only question is whether they will be for the better or worse. Those who believe in man's essential nobleness lean to the former view. For my part, I hold to the former opinion. The golden age lies before us, and not behind us; and it is not far away. Our children will surely see it, and we, too, who are already men and women, if we deserve it by our faith and works.—Edward Bellamy.

BICKERSTETH—THE TAMING OF THE BRUTE.

Peace reigned. Antipathies of kind were now
Things of the past. The wolf and yearling lamb
Were playmates; and the leopard and the kid
Gamboled together on one knoll; the steer
And lion grazed one herbage, and the ox
Couch'd with the bear on one luxurious sward.

.
Dolphins and sharks in many a sunny creek
Together basked at noon; and glittering shoals
Made mirth around the huge leviathan.
Nor less, as I have seen, the king of birds
Would bear the cushat dove upon its wings
Into the morning sunlight; while beneath,
The swallow and the vulture only vied
In speed, disporting o'er the woods and waves.

.
. . . Even the infant stretched its hand,

Its tiny hand, toward the cockatrice,
 Now seen, now hidden in its den ; and babes
 Play'd with the innocent asp, wreathing a coil
 Of burnished gold and opal round the neck
 Or as a bracelet round the dimpled arm.

—E. H. Bickersteth, *Yesterday, To-day and Forever*.

BOARDMAN—THE WAXING OF CHRISTIANITY.

(Condensed.) I believe that theology will become more and more Christological ; the instincts of animalism will be lost in the sense of divine sonship ; agnosticism will melt in the heat of personal Christian experiences ; sectarianism will be swallowed in catholicity ; ecclesiasticism will wane, and Christianity will wax ; character rather than opinion will be the test of orthodoxy ; the standard of ethics will grow higher and higher ; the whole world will become one neighborhood ; the Golden Rule will become more and more the law of society ; and faith, hope and love will be acknowledged the human trinity. . . . Let then the pessimist take Good Friday as the symbol of his perpetual threnody ; we optimists will take Easter Sunday as the symbol of our perpetual jubilate.—George Dana Boardman, April, 1898.—Copyright, *The* (New York) *World*.

BONAR—THE GRAY-HAIRED EARTH.

It travels onward—this old earth of ours,
 Bending beneath the weight of years and hours ;
 Mark its gray hairs and note its failing powers !
 Its infancy, and youth, and prime are gone ;
 Leaning upon its staff, it totters on,
 As one whose weary course is nearly done.

BOOTH—THE SIGNS OF THE TIMES.

He ("General" Booth) spoke of the song of the poets about the brotherhood of man, and peace on earth, and was asked whether the world is drifting toward the materialization of that poetry or whether it is preaching and singing one way and going and practicing another. "Alas ! alas !" he exclaimed, "there are multiplying signs of discontent and increasing armaments."—Interview, April, 1898.

BRIGGS VERSUS PREMILLENARIANS.

It depends entirely upon themselves what the future is to bring forth. If they abandon their organization, disband their committee, stop their Bible and Prophetic Conferences, we doubt not that there will soon be a calm again, and they will remain undisturbed in their ecclesiastical relations; but if they are determined to go on in their aggressive movement, they will have only themselves to blame if the storm should become a whirlwind that will constrain them to depart from the orthodox churches and form another heretical sect.—Quoted in Peters's *The Theocratic Kingdom*, published in 1884. See Vol. I., p. 481.

BROOKS (BISHOP)—DEVELOPMENT OF DEVILMENT.

I have no patience with the foolish talk which would make sin nothing but imperfection, and would preach that man needs nothing but to have his deficiencies supplied, to have his native goodness educated and brought out, in order to be all that God would have him be. The horrible incompetency of that doctrine must be manifest enough to any man who knows his own heart, or who listens to the tumult of wickedness which arises from all the dark places of the earth. Sin is a dreadful, positive, malignant thing. What the world in its worst part needs is not to be developed, but to be destroyed. Any other talk about it is shallow and mischievous folly. The only question is about the best method and means of destruction. Let the surgeon's sharp knife do its terrible work—let it cut deep and separate as well and thoroughly as it can the false from the true, the corrupt from the uncorrupt—it can never dissect away the very principle of corruption which is in the substance of the blood itself. Nothing but a new reinforcement of health can accomplish that.—*Sermons*, Vol. IV., pp. 217, 218.

BROOKS (BISHOP)—GOD'S HAND IN HISTORY.

One year God lifted the curtain from a hidden continent, and gave to his children a whole new world in which to carry

out his purposes. Another year he revealed to them a strange, simple little invention, which made the treasured knowledge of the few to be the free heritage of all. . . . Another year he sent the message of liberty to a nation of bondmen, and the fetters fell off from their limbs. We call these events of history. They have a right to be called the coming of the Lord. They all are echoes and illustrations of that great coming of the Lord from which they who have known of it agree by instinctive consent to date their history :—the birth of the Child of Bethlehem, the Man of Nazareth and Calvary, into the world.—*Sermons*, Vol. IV., pp. 363, 364.

BROOKS (BISHOP)—CONVERSION OF THE WORLD.

All that has been done yet in all the Christian centuries is only the sketch and prelude of what is yet to be done. . . . The noblest souls always have believed that humanity is capable of containing, and is sure sooner or later to receive, a larger and deeper infusion of divinity. . . . Surely this of all times is not the time to disbelieve in foreign missions. . . . Distance has ceased to be a hindrance. Language no longer makes men total strangers. A universal commerce is creating common bases and forms of thought. For the first time in the history of the world there is a manifest—almost an immediate—possibility of a universal religion. . . . Surely he who despairs of the power of the Gospel to convert the world to-day despairs of the noontide just when the sun is breaking out of the twilight on the earth.—*Sermons*, Vol. IV., pp. 169, 190, 354 ff.

BROWN—THE MISERABLE VIEW.

Judging from the prophecies to which Premillenarians commonly refer, and the literal sense which they insist upon giving to them, they appear to expect one vast carnage—slaughter in a literal battle or battles—"the land soaked with blood," and "all the fowls filled with flesh." And this is what they term the judgment of the quick, or at least the principal part of it—miserable view.—See *Christ's Second*

Coming, p. 305 (note). Quoted in Peters's *The Theocratic Kingdom*, Vol. II., p. 108.

BROWNING (MRS.)—A COMING BROTHERHOOD.

Bring us the higher example : release us
 Into the larger coming time.
 No more Jew or Greek then—taunting
 Nor taunted ; no more England nor France,
 But one confederate brotherhood, planting
 One flag only, to mark the advance,
 Upward and onward, of all humanity.

—See *Italy and the World*.

BROWNING (MRS.)—THE RENEWED WORLD.

The world's old,
 But the old world waits the time to be renewed :
 Toward which new hearts in individual growth
 Must quicken, and increase to multitude
 In new dynasties of the race of men,—
 Developed whence, shall grow spontaneously
 New churches, new economies, new laws,
 Admitting freedom, new societies
 Excluding falsehood. He shall make all things new.

—See *Aurora Leigh*.

BRUCE'S OLD-TESTAMENT PROPHET.

The surprise is that a man of such moral intensity, so severe a critic of his time, should be so optimistic in his view of the future. It comes so natural to the moral critic to be gloomy and pessimistic, that we wonder when we observe that these men, who made the most exacting demands from their contemporaries (etc.), give the most glowing enthusiastic pictures to be met with in the world's literature of a golden age to come, when the loftiest ideals of goodness and happiness should be fully realized.—A. B. Bruce, *Apologetics*, p. 246.

BRUCE HIS OWN PROPHET.

We ought to expect God to do greater things in the future than he has done in any past age, greater things than are recorded in history, or than it enters the mind of the average

Christian to ask or even to imagine. We must look for results more worthy of the love of God, more commensurate with the moral grandeur of Christ's self-sacrifice, more clearly demonstrating that Christ is the center of the universe. The Christian theory of the universe is inherently and invincibly optimistic. Its optimism is not shallow or impatient. Its eyes are open to the evil that is everywhere in the world, and it does not expect these evils to be cured in a day, or a generation, or a century, or even a millennium. Nevertheless its fixed faith is that cured they shall be in the long run.—*Ibid.*, p. 70.

BUSH'S MILLENNIUM IS PAST ALREADY.

To represent the Apocalyptic millennium, which he (the reader) has always conceived as but another name for the golden age of the church, as actually synchronizing with the most calamitous period of her annals, will no doubt do violence to his most cherished sentiments respecting that distinguished era. . . . This may strike the reader as a very revolting conclusion. . . . We strenuously maintain that it is the same persons who live and reign and judge and are beheaded—all, too, at precisely the same time. (The foregoing sentiments by Professor Bush, author of *Notes on Genesis*, *The Millennium*, etc., are referred to by Rev. Peters in his *The Theocratic Kingdom*, as) "caricaturing the magnificent prophecies of the millennium by applying them to a period disastrous to the church, full of bitter discussions and persecutions, pregnant with deceit, violence and entailed evils." . . . "It is a matter of surprise that the old Popish view of a past millennium dating its rise from the First Advent, or from . . . Pentecost, or from . . . Constantine, etc., should be held by a few Protestants. By far the strongest advocate of this view is Professor Bush; but it is very unsatisfactory and most arbitrary." . . . "Professor Bush, in accord with his theory of a past millennial age in which persecution more or less predominated, says: . . . 'This millennial period is not intrinsically a prosperous era, but the reverse.'"—See Peters's *The Theocratic Kingdom*, I., 505, II., 293, III., 174.

BUSHNELL'S UNCHRISTIANIZED CHRISTENDOM.

The Christian world has been gravitating visibly more and more toward the vanishing point of faith for whole centuries, and especially since the modern era of science began to shape the thoughts of men by only scientific methods. Religion has fallen into the domain of mere understanding, and so it has become a kind of wisdom not to believe much, therefore to expect little. . . . Thus far the tendency is visible on every side to believe in nature simply, and in Christianity only so far as it conforms to nature and finds shelter under its laws. And the mind of the Christian world is becoming every day more and more saturated with this propensity to naturalism, gravitating as it were by some fixed law, though imperceptibly or unconsciously, toward a virtual and real unbelief in Christianity itself.—*Nature and the Supernatural*, pp. 21, 453.

BUSHNELL'S CHRISTIANIZED CHRISTENDOM.

I say not nor believe that Christendom will be Puritanized or Protestantized; but what will be better than either, it will be Christianized. It will settle then into a unity, probably not of form, but of practical assent and love—a commonwealth of the spirit, as much stronger in its unity than the old satrapy of priestly despotism as our republic is stronger than any other government in the world.

CAINE—JOHN STORM'S PRAYER.

How long, O Lord, how long? From the bosom of God, where thou reposest, look down on the world where thou didst walk as a man. Didst thou not teach us to pray "Thy kingdom come"? Didst thou not say that . . . when it came, the poor should be blest, the hungry fed, the blind see, the heavy laden find rest, and the will of thy Father be done on earth? . . . But nigh upon two thousand years have gone, O Lord, and thy kingdom has not come. In thy name now doth the Pharisee give alms in the streets to the sound of a trumpet going before him. In thy name now doth the Levite pass by on the other side when a man has fallen among

thieves. In thy name now doth the priest buy and sell the glad tidings of the kingdom, giving for the gospel of God the commandments of men, living in rich men's houses, faring sumptuously every day, praying with his lips "Give us this day our daily bread," but saying to his soul "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." How long, O Lord, how long?—*The Christian*, pp. 459, 460.

CARLYLE'S COUNTRY BACKSLIDES BEELZEBUBWARD.

The look of England is to me at this moment abundantly ominous, the question of capital and labor growing ever more anarchical, insoluble by the notions hitherto applied to it, pretty certain to issue in petroleum one day, unless some other gospel than that of the dismal science (political economy) come to illuminate it. . . . What a contrast between now and—say one hundred years ago! At that date, or still more conspicuously for ages before it, all England awoke to its work with an invocation to the Almighty Maker to bless them in their day's labor, and help them to do it well. Now all England, shopkeepers, workmen, all manner of competing laborers, awoken as if it were with an unspoken but heartfelt prayer to Beelzebub "O help us, thou great Lord of shoddy, adulteration, and malfesance, to do our work with the maximum of slimness, swiftness, profit, and mendacity, for the Devil's sake—Amen."

CARUS—THE RELIGION OF THE FUTURE.

The religion of the future will be that religion which can rid itself of all narrowness, of all demand for blind subordination, of the sectarian spirit, and of the Phariseeism which takes it for granted that its own devotees alone are good and holy, while the virtues of others are but polished vices. The religion of the future cannot be a creed upon which the scientist must turn his back because it is irreconcilable with the principles of science. . . . The religion of the future can only be the Religion of Truth.—Paul Carus.

CHILD (L. M.)—HER COMING ECLECTIC CHURCH.

Milan cathedral, lifting its thousand snow-white images of saints into the clear blue of heaven, is typical of that eclectic church of the future which shall gather forms of holy aspiration from all ages and nations, and set them on high in their immortal beauty, with the broad sunlight of heaven to glorify them all. Let not pious conservative souls be alarmed by this prophecy. Religion is a universal instinct of the human soul; and the amount of it will never be diminished in the world. Its forms will change, but its essence never. And the changes produced by the inevitable growth of human souls will be slow and imperceptible in process, as have been the mighty changes in the physical world. Carlyle says very wisely "The old skin never falls off till a new one has formed under it."—*Aspirations of the World*.

CLARKE (J. F.)—THE UNION OF CHRISTENDOM.

When the Christian world really takes Jesus himself as its leader, instead of building its faith on opinions about him, we may anticipate the arrival of that union which he foresaw and foretold—"that they also may be one (etc.)." . . . Then Christians, ceasing from party strife and sectarian dissension, will unite in one mighty effort to cure the evils of humanity and redress its wrongs. Before a united Christendom, what miseries could remain unrelieved? War, that criminal absurdity, that monstrous anachronism, must at last be abolished. Pauperism, vice and crime, though continuing in sporadic forms, would cease to exist as a part of the permanent institutions of civilization. A truly Catholic Church, united under the Master, would lead all humanity up to a higher plane.

CLARKE (J. F.)—GOD IS IN NO HURRY.

God is patient with us all, because he looks forward to the time when all evil will cease, all tears be wiped away, and man rise into the image of Himself. We grow impatient at the slow progress of affairs, the evils of society, the obstinacy

of vice, the misery and want and woe of the world. We cry "How long, O, Lord, how long!" Christianity is like the leaven hidden in the loaf; we do not see it at work, and so we doubt its power. It is like the seed hidden in the ground; it springs up and grows we know not how. We are impatient and get discouraged. But with God, one day is as a thousand years, etc. . . . He has plenty of time and can afford to wait. He does not hurry anything. . . . Meantime he sends his sun and rain, etc. . . . He opens to us a heaven here and another heaven hereafter, on condition only that we shall be willing to go into it by the door of faith, love and obedience. —*Common Sense in Religion*, pp. 404, 405.

CLEVELAND ON DISARMAMENT.

The members and friends of the Society of Christian Endeavor have never entered upon an undertaking so practical and so noble as the effort that they are now making to secure an abandonment of war as a means for the settlement of international differences. If there is any substance to the claim that our institutions and the traits that characterize us as a people tend to national elevation and Christianization, it is eminently proper that our country should be in the lead in any movement in the interests of peace.—Grover Cleveland to Young People's Society of Christian Endeavor.

COLFELT—THE TENDENCY OF THE CENTURY.

God in every movement of our century is encouraging us to be optimistic as to the coming triumph of Christ's kingdom. The very stars are fighting in their courses for its supremacy. . . . A noble future is about to burst on our ransomed world. Wearily have the ages passed to the lone watchman on the mountain, wearily to the multitude on the plain below. . . . But by and by, or ever we are aware, that watchman's face will take on an intenser look of expectancy, and to the cry, . . . "What of the night?" will come the joyous answer, "The darkness is not so dense as it was, . . . the mist is lifting. . . . No more intellectual, moral, religious

night. The day is at hand!"—L. M. Colfelt at State College, *Oxford Journal*, November, 1897.

COOK QUOTES THE MODERN PROPHETS.

Dana in his *Geology* raises the question whether a better being than man is to succeed the human race on this planet. (Reference.) . . . Superior to any form of life now on the globe, what will be that future creature, as much better than man as he is better than the brutes which he follows in the line of development? . . . There are those who say that just as, in past geological ages, there were premonitions of better things to come, so in this last geological age, in the filling up of man's ethical capacities, and in the descent upon him of a spiritual power not his own, there is a prediction perfectly parallel to many a prophecy made in the geological ages gone by, of a world in which a superior being will appear, and of which the law will be righteousness.—*Heredity*, p. 268.

CROSBY ON CHRIST'S COMING.

The Christians of the earliest age were always looking forward. Christ's coming was the controlling and encouraging thought of their daily life.—Howard Crosby. See Madison Peters's *The Great Hereafter*, p. 390.

CUMMING'S NEW EARTH AND OLD INSECTS, ETC.

All that God has made, from the star to the flower, from the ephemeral insect in the sunbeam to the archangel, all shall be retained; what has gone wrong shall be made right; what Satan has usurped shall be taken from his grasp; and this weary world of ours, that has wept and groaned and suffered so long, shall be emancipated from its thralldom, reinstated in more than its pristine magnificence and beauty, and the world close with a Paradise vastly more magnificent and beautiful than that with which it began.—*The Great Tribulation*, p. 29.

DRUMMOND'S ASCENT OF MAN.

The further evolution must go on; the higher kingdom must come. First, the blade, where we are to-day; then the

ear, where we shall be to-morrow ; then the full corn in the ear, which awaits our children's children, and which we live to hasten.

DRYDEN'S DAWN OF PERMANENT PEACE.

Our armor now may rust ; our idle scimitars
Hang by our sides for ornament, not use ;
Children shall beat our atabals and drums ;
And all the noisy trades of war no more
Shall wake the peaceful morn.

EMERSON—THE WORLD'S NEW FACE.

Love would put a new face on this weary old world in which we dwell as pagans and enemies too long ; and it will warm the heart to see how fast the vain diplomacy of statesmen, the impotence of armies and navies and lines of defense would be superseded by this unarmed child. But one day all mankind will be lovers, and every calamity will be dissolved in this universal sunshine.

FIELD—THE GOOD TIME COMING.

Often in my dreams I think of the better time which is coming, when even pleasure shall be sanctified ; when no human joy shall be cursed by being mixed with sin and followed by remorse ; when all our happiness shall be pure and innocent, such as God can smile upon, and such as leaves no sting behind. That will be a happy world indeed when mutual love shall bless all human intercourse.

“ Then shall wars and tumults cease ;
Then be banished grief and pain ;
Righteousness and joy and peace,
Undisturbed, shall ever reign.”

—Henry M. Field.

FISKE SEES UNIVERSAL PEACE.

We see all things working together toward the evolution of the highest spiritual attributes of man. Wars and all forms of strife having ceased to discharge their normal functions . . . will slowly die out ; the feelings and habits adapted to ages of strife will ultimately perish from disuse ; and a

stage of civilization will be reached in which human sympathy shall be all in all, and the spirit of Christ shall reign supreme throughout the earth.—John Fiske.

FREMANTLE'S IDEAL CHRISTENDOM.

The "New Jerusalem" is not the description solely, if chiefly, of the state to which Christians may look forward beyond the grave; it is primarily the description of Christendom, the actual Christian society, idealized, no doubt, but intended, in all its chief spiritual features, to find its realization now and here. It presents to us an ideal toward which we are to strive as one capable of attainment.—*The Gospel of the Secular Life*, p. 63.

GEORGE—OUR FUTURE CIVILIZATION.

With greed changed to noble passions; with fraternity that is born of equality taking the place of jealousy and fear that now array men against each other; with mental power loosed by conditions that will bring to the humblest comfort and leisure; who can measure the heights to which our civilization will soar?—Henry George, in *Progress and Poverty*.

GIBBONS—THE CESSATION OF DISSENSION.

The great evil of our times is the unhappy division existing among the professors of Christianity; and from thousands of hearts a yearning cry goes forth for unity of faith and unity of churches. . . . I heartily join in this prayer for Christian unity, and gladly would surrender my life for such a consummation; but, etc. . . . Let us pray that the day may be hastened when religious dissensions will cease; when all Christians will advance with united front, under a common leader, to plant the cross in every region and win new kingdoms to Jesus Christ.—Cardinal Gibbons, *The Faith of Our Fathers*, pp. 143-145.

GILES'S GROWING CENTURY PLANT.

Each century will become more and more luminous with the light of divine truth, and will advance to higher concep-

tions, grander attainments, and fuller realizations of every divine excellence than its predecessor.—Chauncey Giles.

GLADDEN'S GROUNDS FOR ENCOURAGEMENT.

My own belief is that the Christian religion is just beginning to be understood, and that its power over the thoughts and lives of men is destined to be far more commanding in the century before us than it has been in any of the centuries behind us. . . . The census shows us the proportion of church communicants to the population increasing with every decade. There are more church members to every 1000 Americans to-day than there ever were before. Some of the phenomena of church life are unparalleled. Look at the growth of the Y. P. S. C. E., the leagues, unions, guilds, brotherhoods. Their numbers run up into the millions! Consider that "student volunteer movement" which held its convention last month at Cleveland. Eighteen hundred college students were in attendance, all pledged, if the way open, to undertake the work of foreign missions. . . . No such force in any previous age of the Church was ever enlisted.—*The (New York) World*, April 3, 1898.

GOODWIN'S GROUNDS FOR DISCOURAGEMENT.

These are the days when men talk flippantly of "this work of transforming men"! In their view it is much as when our grandmothers took unbleached cloth and spread it out under the sky; the kindly dews and sunshine falling upon it night by night and day by day, mysteriously, little by little, transformed it until by and by it was white as the driven snow. So these philosophers think that under the influence especially of the preaching of the Word of God and the singing of gospel hymns as the testimonies in this and other lands to the power and the grace of God, together with that other law believed in by them as perhaps more potent than any other factor in the whole work—*viz.*, the upward trend of humanity—it seems as if by and by the whole world should be peopled as with children of the kingdom, and human sin should disappear in the saintship of

the city of God. Does your Bible read that way? . . . By just so much as deadness grows more dead, as leprosy grows more foul, as mummies grow more hideous with time, does human sin, as the centuries come and go, fasten itself upon the faces and in the hearts and souls of the race, and make the problem of their redemption darker and darker than it was in the beginning of the years.—E. P. Goodwin, *Missionary Address*, 1886.

GORDON SCORES SOME OPULENT OPTIMISTS.

Some men say, "I believe that the world is getting better and better every day," although they have millions laid up, and yet you can't get twenty cents out of them for the Lord's work.—A. J. Gordon, *The Northfield Year Book*, p. 333.

GORDON FORESEES SOME DIREFUL DAYS.

If we listen to our Lord's great eschatological discourse, we hear prediction after prediction of wars, famines, pestilences, persecutions, apostasies and false Christs, together with a world-wide preaching of the gospel for a witness; but instead of any gleam of millennial glory in the solemn prophecy, we find it culminating to such a time "as it was in the days of Noah." . . . We learn that the purpose of the Redeemer's work was not that he might transform this into a present golden age, but "that he might deliver us from this present evil age."

GOTTHEIL (RABBI) PLANS A NEW ERA.

The world would be better off with some amalgamation of existing forms of worship and belief—a closer union. With united effort we might attain better results. Moody seeks to reach all classes. Should we refuse to help him? No. The Paulists are holding "a mission," and no doubt they bring many into the fold of Christ. There should be unification—a closer contact with our brethren. Why not find common ground on which we all could agree to work? I shall preach a series of sermons on this "New Religious Era" which is bound to come, and shall explain how this

can be accomplished so as to be helpful to Catholic, Presbyterian, Episcopalian, Jew, and every other sect.—Interview, Rabbi of Temple Emanu-El, New York.

GRANT AMONG THE PROPHETS.

I believe that our Great Maker is preparing the world in his own good way to become one nation speaking one language, and then armies and navies will be no longer required.—Second Inaugural Address of Ulysses Simpson Grant, March 4, 1873. See *Messages and Papers of the Presidents*, Vol. VII., p. 222.

HALDEMAN—THE PROPHECY OF THEOSOLOGY.

As we read in Madame Blavatsky's *Key to Theosophy* that at the close of the twentieth century a great Mahatma (Master) is to come who will reveal the truth, solve all mysteries, and lead into perfect peace; that he will not dwell in cities, but alone in desert places, in secret chambers of mountain caverns—then we may surely know that we are entering on that solemn and pregnant hour of which the Son of Man himself foretold when he said, "There shall arise false Christs, and false prophets, and shall show great signs and wonders. . . . Wherefore if they shall say unto you: Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not."—I. M. Haldeman, First Baptist Church, New York. *Theosophy or Christianity—Which?* pp. 51, 52.

HALL (JOHN) HOLDS NO FORLORN HOPE.

Religious life has never been in so good a condition. . . . I should be sorry if the press or general public took up the notion that we are gathered together because we are despondent and cast down and have the feeling that we are a forlorn hope, vainly struggling in a cause that is passing from our hands. That is not true to the truth of things.

HALL (JOHN)—WHAT SHALL THE END BE?

The millennium . . . will not be a new form of the kingdom of grace, but its establishment over the minds of men

as generally as ever the sway of evil has been felt. Christ will reign not in visible glory, but by his Word and Spirit. His reign may possibly last long enough, with its succeeding generations of good men, to give the Redeemer an overwhelming majority of the race; then, after it has come and gone, and the earth has performed its work and is transformed or renewed in connection with the judgment scenes, the Redeemer "shall see of the travail of his soul," and that great heart of love "shall be satisfied."—*Questions of the Day*, pp. 237, 238.

HARRIS (GEORGE)—THE UPWARD TREND.

Man has grown to be of larger stature. Society has improved. . . . The "moderns" are better than the ancients. . . . At a slow rate, indeed, mankind advances, but it does advance. And so optimism is more than a hope for the future. . . . The struggle may continue through generations and centuries; but in the new earth, wherein dwelleth righteousness, there will be no conflict with evil; all will be regenerated; all will be recovered to the normal type. There will be no inner conflict with temptation and no outer conflict with evil.—*Moral Evolution*, pp. 323, 445.

HARRISON—SATAN STILL UNCHAINED.

I express the desire of America for peace with the whole world. . . . It may be and probably is true that a full application of the principle is not possible, the devil being still unchained. It is by a spirit of love and forgiveness mastering the civil institutions and governments of the world that we shall approach universal peace and adopt arbitration methods of settling disputes.—Benjamin Harrison, to Y. P. S. C. E., 1899.

HEPWORTH'S FINE DAY TO-MORROW.

The light of a setting sun gilds the evening clouds with splendor, the rainbow spans the heavens, and we have a rich promise of a fair day to-morrow.—*Herald Sermons*, p. 107.

HITCHCOCK ANNIHILATES NOTHING.

The chemist knows that no one particle of matter has ever been thus (by fire) deprived of existence; that fire only changes the form of matter, but never annihilates it. . . . The apostle (Peter) never meant to teach that the matter of the globe would cease to be, through action of fire upon it; nor is there anything in his language that implies such a result, but most obviously the reverse.

HODGE (C.) THE THOUSAND YEARS.

It is hoped that there is to be a period of millennial glory on earth. . . . It (the expression "the thousand years") is perhaps generally understood literally. Others assume that it is to last 365,000 years. . . . Some, however, think that it means a protracted season of indefinite duration, as when it is said that one day is with the Lord as a thousand years. . . . During this period, longer or shorter, the church is to enjoy a season of peace, purity and prosperity such as it has never yet experienced. . . . The Scriptures teach that the kingdom of Christ is to extend over all the earth; all nations are to serve him; all people shall call him blessed. It is to be inferred that these predictions refer to a state of things which is to exist before the second coming of Christ. . . . This state is described as one of spiritual prosperity: God will pour out his Spirit upon all flesh; knowledge shall everywhere abound; wars shall everywhere cease; and Jesus shall reign from sun to sun. This does not imply that there is to be neither sin nor sorrow in the world during this long period, or that all men are to be true Christians. The tares are to grow together with the wheat until the harvest. The means of grace will be needed; conversion and sanctification will be then what they ever have been. It is only a higher measure of the good which the church has experienced in the past which we are taught to anticipate in the future. This, however, is not the end. After this and after the great apostasy which is to follow comes the consummation. . . . When Christ comes, etc.—*Systematic Theology*, III., 858 ff.

HOLMES (O. W.)—THE CHRISTIAN OPTIMIST.

The Christian optimist is characterized by a cheerful countenance, a voice in the major key, an undisguised enjoyment of earthly comforts, and a short confession of faith: His theory of the universe is progress; his idea of God is that He is a Father; his idea of man is that he is destined to come with the key-note of divine order; and his idea of this earth is that it is a training-school for a better sphere of existence.—*Pages From an Old Volume of Life*, p. 430.

HUNTINGTON (BISHOP)—THE DUBIOUS OUTLOOK.

By what methods or working forces the present downward course is to be arrested and overcome, I confess with extreme anxiety and even with dismay that I am not able to discern.—*Symposium in The (New York) World*, April 3, 1898.

INGERSOLL—THE WORLD GROWS BETTER.

The nineteenth century knows more about religion than all the centuries dead. There is more real charity in the world to-day than ever before. . . . Woman is glorified to-day as she never was before in the history of the world. There are more happy families now than ever before. . . . The world grows steadily and surely better. By and by the race will be truly enlightened, labor truly rewarded, and the last institution born of ignorance and savagery will disappear.

IRELAND (ARCHBISHOP) SCANS THE CENTURIES.

Each century calls for its type of Christian perfection: At one time it was martyrdom; at another it was the humility of the cloister. To-day we need the Christian citizen. An honest ballot and social decorum among Catholics will do more for God's glory and the salvation of souls than midnight flagellations and Compostellan pilgrimages.—*Introduction to The Life of Father Hecker*.

JOHNSON—RIGHTEOUSNESS VERSUS SIN AND BILE.

The world on the whole is mending. The skies are brighter than they were. "Sin and bile" are a bad combination, but

the power that makes for righteousness is too much for them.
—Herrick Johnson.

LONGFELLOW HAILING THE DAWN.

Out of the shadow of night
The world moves into the light ;
It is daybreak everywhere !

LOWELL—THE BIRTH OF A NEW ERA.

At the birth of each new Era, with a recognizing start
Nation wildly looks at nation, standing with mute lips apart,
And glad Truth's yet mightier man-child leaps beneath the future's heart.

New occasions teach new duties ; Time makes ancient good uncouth ;
They must upward still and onward who would keep abreast of Truth ;
Lo, before us gleam her camp-fires ! we ourselves must pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key.

(1845.)

LUTHER LOOKING FOR THE WORLD'S END.

The reformer (Luther), dreading lest the end of the world should arrive before he had translated all the Bible, published Daniel separately—"a work," said he, "for these latter times." (D'Aubigné, IV., 123). . . The world cannot last long, perhaps one hundred years, at the outside.—Luther in *Table Talk*, p. 325.

MARKHAM—THE DESIRE OF NATIONS.

And when He comes into the world gone wrong,
He will rebuild her beauty with a song.
To every heart He will its own dream be :—
One moon hath many phantoms in the sea—
Out of the North the norms will cry to men :
"Balder, the Beautiful, has come again !"
The flutes of Greece shall whisper from the dead :
"Apollo has unweighed his sunbright head !"
The stones of Thebes and Memphis will find voice :
"Osiris comes ; O tribes of Time, rejoice !"
And social architects who build the State,
Serving the Dream at citadel and gate,
Will hail Him coming through the labor-hum,

And glad quick cries will go from man to man :
 " Lo, He has come, our Christ, the Artisan—
 The King, who loved the lilies, He has come !"

—Edwin Markham.

M'COSH—PERFECTING THE WORLD.

(Condensed.) The development goes on in epochs like the ages of geology,—of Genesis. The creation is striving against the tendency to evil. Nature is struggling in order to improvement. All creation is moving onward, upward. In the end the good will gain the victory. The work of deliverance must be a stupendous one, reaching over all creation. Rectification extends beyond our world. There is the universal hope of a deliverance. There is evidence that it (our world) is going on toward perfection. I cherish the expectation of a higher advancement rising above all that has gone before. I expect that "at evening time it will be light."—*Realistic Philosophy*, I., 194, 244 ff.; II., 321 ff.

M'LANE—THE DAWNING DAY.

The heavenly light, which falls upon our vision like the dawning light of coming day, streams through the mists of earth, and shines upon us, refracted and reflected in many colors by the clouds of time. But the mists of earth are made golden by it, and the clouds of time are fringed with silver, and the glory revealed is sufficient to lead us who in faith behold, to stand with unsandaled feet and uncovered head, and with reverent heart and hallowed lips to bow in grateful love, and adore the coming King.—*The Cross in the Light of To-Day*, pp. 248, 249.

MELANCHTHON KNOWS NO MILLENNIUM.

Written A.D. 1557 and from the Creation of the World 1519, from which number we may be sure this aged world is not far from its end.—(Scribed by Melancthon in Luther's Bible.) . . . It is known that Christ was born about the end of the fourth millenary, and 1542 years have since revolved. We are not, therefore, far from the end.—*Op. tom.*, 2, p. 535.

MILLER (HUGH)—THE FUTURE DYNASTY.

What is to be the next advance? Is there to be merely a repetition of the past, an introduction a second time of man made in the image of God? No. The geologist finds no examples of dynasties, once passed away, again returning. There has been no repetition of the dynasty of the fish, of the reptile, of the mammal. The dynasty of the future is to have glorified man for its inhabitant; but it is to be the dynasty—"the kingdom"—not of glorified man in the image of God, but of God himself in the form of man.—*The Testimony of the Rocks*, pp. 142, 143.

MILLS (B. FAY)—MAN'S FORWARD MARCH.

Man has been animal, and he is to be spiritual. To know man we must look forward, . . . not backward. Man has come so far that he certainly must go farther. He is learning to master nature and to master himself and to live in helpful relations to his fellows and to all things about him, and he certainly has not yet reached the limits of his growth. This view gives us great hope for the individual and the race.

MOODY—THE WORLD WAXES WORSE.

Don't flatter yourselves that the world is going to be better and better. . . . This world is like a wrecked vessel. It is going to pieces on the rocks. . . . God puts a lifeboat in my hands and says: "Rescue every man that you can. Get them out of this wrecked vessel."—*To All People*, p. 499 ff.

MOODY LOOKS FOR THE SECOND COMING.

I was originally much opposed to this doctrine, until, from constantly meeting with it in . . . Scripture, I was constrained to become a believer in it; and now it is, to my mind, one of the most precious truths of the whole Bible. . . . Although the event itself is certain, the exact time of its occurrence is uncertain. . . . Although there will be signs of its approach discerned by those who watch, yet upon the world at large it is predicted to come suddenly.—Glasgow, 1876, *The Chris-*

tian Weekly. . . . This doctrine has been, as it were, laid aside by the churches sometimes—they have forgotten all about it. But I don't know anything that will quicken the church to-day so much as this precious doctrine. . . . When He comes, there will be no more war. . . . That same Jesus that was crucified at Mt. Calvary we shall see at Mt. Calvary again—see His hands and His feet, pierced with nails. . . . There isn't any place in the Scripture where you are told to examine yourselves when you go there (to the Lord's table), but you are to go there to remember the Lord, and that He is coming back again. . . . I am just waiting and watching for the hour when I shall hear that trump sound.—*To All People*, p. 499 ff. . . .

MUTCHMORE—PRESBYTERIAN PREMILLENARIANS.

It is best to allow our pastors to use their own judgment in preaching on this matter. What are we to do? Some of our most eminent men are Premillenarians, and we have no article which is against Christ's personal reign on earth. It is all a question of interpretation, on which our highest bodies have never made any deliverance; and, in my opinion, they never should.—Quoted in *Messiah's Herald*, January 15, 1879.

NEELY'S MILLERITE UNMILLERIZED.

(Said Dr. T. B. Neely in *The (Philadelphia) Press*, July 10, 1899.) It is related that a wealthy resident of Syracuse, N. Y., who had accepted the belief that Christ would make His second advent in 1843, was asked by several friends to divide his property among them. They argued that if the end of the world was at hand it were the part of wisdom to get out of the world about to be destroyed all the proper enjoyment possible. The argument struck home. The Syracusan took a night to think and pray over the proposition of his friends. The next day he came back with the answer that he had decided not to divide his property, that he had prayed and read the Scriptures, and had found a passage most apposite to his case, namely:—"Occupy till I come."

NEWMAN (CARDINAL) IN DESPAIR.

To consider the world in its length and breadth—the many races of man, their starts, fortunes, mutual alienations, conflicts; . . . the greatness and littleness of man, his far-reaching aims, his short duration, the curtain hung over his futurity; the disappointments of life, the defeat of good, the success of evil, physical pain, moral anguish, the prevalence and intensity of sin, the pervading idolatries; the dreary hopeless irreligion, the condition of the whole race so perfectly yet exactly described in the Apostle's words, "having no hope, and without God in the world"—all this is a vision to dizzy and appall, and inflicts upon the mind the sense of a profound mystery, which is absolutely beyond human solution.—J. H. Newman, *Apologia*.

NEWMAN (BISHOP)—CHRISTIANIZING THE WORLD.

The boldest thought ever suggested to the human mind is Christ's proposition to convert this world to himself. It stands forth sublime in its isolation, to excite our admiration, inflame our zeal, invite our co-operation, and inspire our faith in the future of mankind.

NEWTON (HEBER)—THE NEW EARTH DEPENDS.

The greatest wonder of our century is that it is preparing the way for a century still more wonderful—wonderful beyond the dream of imagination. Man is mastering Nature. . . . This new and unprecedented dominion over Nature provides man with the physical means for preparing a new earth in which shall be health, wealth, peace, plenty and prosperity. . . . But that good time will never come until there is within the average man a deep desire, a fixed determination, to have it come. . . . The government of the Golden Rule needs men in whom the Golden Rule is enshrined.

NICHOLSON (BISHOP) ADVENT IS AT HAND.

There is not an inhabited island of the oceans which has not heard the Gospel. The only parts of the world that have not yet heard the Gospel as a witness are Central China,

Central Africa, and Central South America. . . . We cannot tell how long it will take to send the Gospel as a witness everywhere in the few remaining places—certainly not more than a few years. . . . In the last twenty-five years the Jews have gone back to Palestine in perfect crowds, and are still going. . . . The increase of knowledge spoken of in the prophecy (Daniel) is also particularly noticeable in the present day. . . . In view of all these (some omitted) signs of the times, I cannot but think that we are getting very near the great event. At any rate, we are getting very near some great crisis that may be the precursor of the second coming of Christ.—Bishop of Reformed Episcopal Church, *The (Philadelphia) Press*, July 10, 1899.

PARKHURST—PERSEVERANCE OF THE SINNERS.

O, what a world this would be if the perseverance of the saints were made of as enduring stuff as the perseverance of the sinners!

PATTON'S ENCOURAGING OUTLOOK.

My friends, the outlook is bright. Men will keep on until they shall have circumnavigated the globe of thought—these earnest men, these philosophical adventurers, these scientific discoverers—and when they come back, as they surely will, to the old land from which they have set out, they will say, with an earnestness that they never knew before, "We believe in God, the Father Almighty, Maker of heaven and earth." And when they get so far, they will go on and say, "and in Jesus Christ, his only Son." The day of reconciliation between science and religion is not far off. High authorities in philosophy tell us that agnosticism is on the wane. We look for the coming of the day which shall end the long estrangement; when Science shall confess, "We know only in part, but we know," and Religion will reply, "We know, but we know only in part."—F. L. Patton, *The Northfield Year Book*, p. 309.

PIERSON—CHRISTENDOM'S SHAME.

We have taken nineteen hundred years, nearly, to carry the Gospel to one-quarter of the human race. . . . Now,

that is a burning shame to Christendom.—A. T. Pierson, *Ibid.*, p. 309.

PLATO PREDICTS A VISIT FROM GOD.

In the end, lest the world should be plunged into an eternal abyss of confusion, God, the Author of primitive order, will appear again and resume the reins of empire; then He will change, embellish and restore the whole frame of nature, and put an end to decay of age, sickness and death.

POLLOK PICTURES A HAPPY FAMILY.

The animals, as once in Eden, lived
In peace : the wolf dwelt with the lamb ; the bear
And leopard with the ox ; with looks of love,
The tiger and the scaly crocodile
Together met at Gambria's palmy wave ;
Perch'd on the eagle's wing, the bird of song,
Singing, arose and visited the sun ;
And with the falcon sat the gentle lark.
The little child leap'd from its mother's arms
And strok'd the crest'd snake, and roll'd unhurt
Among his speckl'd waves—and wish'd him home ;
And saunt'ring schoolboys, slow returning, play'd
At eve about the lion's den, and wove
Into the shaggy mane fantastic flowers.

POPE PROPHESES PEACE AMONG BRUTES.

The lambs with wolves shall graze the verdant mead,
And boys in flowery bands the tiger lead ;
The steer and lion in one crib shall meet,
And harmless serpents lick the pilgrims' feet ;
The smiling infant in his hands shall take
The crested basilisk and speckled snake,
Pleased, the green luster of the scales survey,
And with their forked tongues shall innocently play.

PRESSEL—GREAT WORK ON GRAIN OF SAND.

Earth, thou grain of sand on the shore of the universe of God ; thou Bethlehem amongst the princely cities of the heavens ; thou art and remainest the loved one amongst ten thousand suns and worlds, the chosen of God ! Thee will he

again visit, and thou wilt prepare a throne for him, as thou gavest him a manger cradle. In his radiant glory thou wilt rejoice, as thou didst once drink his blood and tears, and mourn his death. On thee has the Lord a great work to complete.

PUNSHON'S INTERVIEW WITH WATCHMAN.

Wearily have the years passed to the pale watchman on the hill; wearily to the anxious multitudes waiting for his tidings below. But the time shall come, and perhaps sooner than we look for it, when the countenance of the watcher shall gather into intenser expectancy, and, when the challenge shall be given: . . . "What of the night?" the answer will come: "The darkness is not so dense as it was; mist is in the valleys, but there is a radiance on the distant hill. It comes nearer—that promise of the day!"—William M. Punshon.

READE'S ADDRESS TO POSTERITY.

You blessed ones who shall succeed us on earth! With one desire you shall labor together for the sacred cause—the extinction of sin, the eradication of disease, the perfection of genius, the supremacy of love, the conquest of creation.—Winwood Reade.

REED—THE WORLD NOT BACKSLIDING.

(Thomas Brackett Reed says:) Men have so improved that the stake and fagot, the boiling oil, etc., are no longer needed. . . . There is no period in authentic history where the race as a whole can be said to have degenerated. There are times of change, times of molting when the bird is unlovely, but these times precede the brightest plumage, and are the reviving of life itself. If it be so that things always go forward and never backward, what cause is there for fear for the destiny of the race? Would it not sometimes be worth our while to assume that the changes which are in the making, and seem so hard, are after all the irresistible necessities of the new times? In the past this has always been so. Why should it not be so in the future?—*Internat. Lit. and News Service*, 1898.

ROBERTSON—THAT BLESSED HOPE.

The golden age lies onward. Ours is not an antiquated sentimental yearning for the imaginary perfections of ages gone by, but a hope for the individual and society. . . . Onward lies a better, wiser, purer age than that of childhood; an age more enlightened and more holy than the world has yet seen.—F. W. Robertson, *Sermons*.

ROLLINS (GOVERNOR)—NEW HAMPSHIRE WORSE.

The decline of the Christian religion, particularly in our rural communities, is a marked feature of the times, and steps should be taken to remedy it. I suggest that on Fast Day union meetings be held, made up of all shades of belief, including all who are interested in the welfare of our State, and that in your prayers and other devotions and in your mutual councils you remember and consider the problem of the condition of religion in the rural communities. There are towns where no church bell sends forth its solemn call from January to January; there are villages where children grow to manhood unchristened; there are communities where the dead are laid away without the benison of the name of Christ, and where marriages are solemnized only by justices of the peace. This is a matter worthy of your thoughtful consideration, citizens of New Hampshire. It does not augur well for the future.—Fast Day Proclamation, 1899.

RUSSELL'S SEVENTH MILLENNIUM.

According to God's plan as revealed in his Word, he has purposed to permit sin to misrule the world for six thousand years, and then in the seventh millennium to restore all things and to extirpate evil. . . . Hence, as the six thousand years of the reign of evil begin to draw to a close, God has permitted circumstances to favor discoveries (etc.) useful to the blessing and uplifting of mankind during the millennial age.—C. T. Russell.

RUSSELL'S COMING OF THE KINGDOM.

All the prophets declare that the race is to be restored to perfection, and have dominion over the earth as Adam had.

Picture the glory of the perfect earth. Not a stain of sin mars society. Not a bitter thought, not an unkind look or word. Sickness shall be no more; not an ache nor any evidence of decay. Perfect humanity will be of surpassing loveliness. The inward purity will glorify every countenance. Bereaved ones will have their tears wiped away when they realize the resurrection work complete.—C. T. Russell.

RUSSELL SEES PARADISE REGAINED.

The earth, which was "made to be inhabited" by such beings, is to be a fit abode for man as represented in the Eden paradise before sin. Paradise shall be restored. The earth shall no more bring forth thorns, etc. . . . The lower animal creation will be willing, obedient servants, and nature with its pleasing variety will call to man to seek and know the glory and power and love of God. God's light shall dispel all the darkness, and the whole earth shall be filled with his glory.—C. T. Russell, *Millennial Dawn*. (Condensed from pp. 69, 163, 188.)

RYAN LONGS FOR THE MILLENNIUM.

O, may that day soon come when "He shall draw all things to himself," and the Jew and the Gentile and the Catholic and the Protestant and the converted agnostic will kneel together in the great universal Church at the foot of the cross!—Archbishop Ryan, *The Catholic Times*, December 15, 1894.

SALTER'S SUMMITLESS SUMMITS.

Humanity is like people climbing some mountain height—they think that they have gone a considerable way, and lo! the summit is far beyond. We are always reaching beyond anything that we have attained, and it may be that the heavens will witness our race, when the term of its tenancy on earth is reached, still stretching out its hands to what is beyond. Perhaps, after all, we are children of Infinity, never content and never meant to be content.—W. M. Salter, *Ethical Address*.

SAVONAROLA'S WORLD OUT OF JOINT.

I see the whole world in confusion; every virtue and every noble habit gone. There is no shining light. None is ashamed of his vices. He is happy who lives by rapine and feeds on the blood of another, who robs widows and his own infant children, and drives the poor to ruin. That soul is deemed refined and rare who gains the most by fraud and force, who scorns heaven and Christ, and whose constant thoughts are bent on others' destruction.—*Villari*, I., p. 15.

SCHOPENHAUER—THEISM'S OPTIMISM.

Theism looks upon the material world as absolutely real, and regards life as a pleasant gift bestowed upon us. On the other hand, the fundamental characteristics of the Brahman and Buddhist religion are idealism and pessimism.—Arthur Schopenhauer, *Religion and Other Essays*, p. 114.

SEEBOHM—OLDOLOGY AND NEWOLOGY.

In all ages, more or less, there is a new school of thought rising under the eyes of an older school of thought. And probably in all ages the men of the old school regard with some little anxiety the ways of the men of the new school.—F. Seebohm.

SHAFTESBURY—EVANGELIZATION OF GLOBE.

During the latter part of these (eighteen) centuries, it has been in the power of those who hold the truth—having means, . . . knowledge . . . and opportunity enough—to evangelize the globe fifty times over.

SMITH (GOLDWIN)—CHRISTIANITY'S UNIVERSALITY.

Of the four religions . . . styled universal, Christianity alone is universal in fact. It alone preaches its gospel to the whole world. . . . Moral civilization and sustained progress have been thus far limited to Christendom. So have distinct and effective ideas of human brotherhood, which implies a common fraternity, and of the service of humanity. . . . They seem to be closely connected with the Christian idea

of the Church, with its struggle for the emancipation of the world from the powers of evil and with its hope of final victory. . . . Taking the lowest reasonable estimate of religious influence, what a void would the departure of religion and the closing of the churches leave in life!—*Guesses at the Riddle of Existence*, pp. 140, 142, 199, 200.

SMITH (GOLDWIN)—A TERRESTRIAL PARADISE.

The estate of man on this earth may in course of time be vastly improved. So much seems to be promised by the recent achievements of science whose advance is in geometrical progression, each discovery giving birth to several more. Increase of health and extension of life by sanitary, dietetic and gymnastic improvement; increase of wealth by invention, and of leisure by the substitution of machinery for labor; more equal distribution of wealth, with its comforts and refinements; diffusion of knowledge; political improvement; elevation of the domestic and social sentiments; unification of mankind, and elimination of war through ascendancy of reason over passion; all these things may be carried to an indefinite extent, and may produce what in comparison with the present estate of man would be a terrestrial paradise.—*Ibid.*, pp. 131, 132.

SPEER'S PRONUNCIAMENTO AND PROPHECY.

Every day is the best day, and the next will be better.—Robert E. Speer, *The Northfield Year Book*.

STEPHEN (LESLIE)—FREETHINKS PESSIMISTICALLY.

Our sweetest songs are those which tell of saddest thought. . . . We cannot banish melancholy from the world. . . . There is a deep sadness in the world. Turn and twist the thought as you may, there is no escape. Optimism would be soothing, if it were possible; in fact, it is impossible, and therefore a constant mockery. . . . Ages have passed, and faith has grown dim, and the prophecies and revelations have had to be twisted and spiritualized, and have slowly sunk into enigmas to exercise the fertile ingenuity of learned

folly. . . . After some millions of years the earth like its satellite must become a wandering graveyard, and men and their dreams will in that case vanish together. . . . This is not a very sublime prospect. . . . The future is shrouded in impenetrable darkness. . . . Let us trust that somehow or other the great world will blunder in its own clumsy fashion into some tolerable order, . . . that people will be able to get on somehow or other.—Leslie Stephen, *An Agnostic's Apology and Other Essays*, pp. 36, 80, 83, 340, 369, 378.

STORRS—WOMAN AS A BAROMETER.

It is a fact significant for the past, prophetic for the future, that even as Dante measured his successive ascents in paradise, not by immediate consciousness of movement, but by seeing an ever lovelier beauty in the face of Beatrice, so the race now counts the gradual steps of its spiritual progress out of the ancient heavy glooms toward the glory of the Christian millennium, not by mechanisms, not by cities, but by the ever new grace and force exhibited by woman, who was for ages either the decorated toy of man or his despised and abject drudge.—Richard Salter Storrs.

STRONG—THE NEW ERA. (SELECTED.)

We are entering on a new era, of which the twentieth century will be the beginning, and for which the nineteenth has been a preparation. Science is daily making easier the conquest of space; and the victories of electricity are only well begun. The isolation of any people will become impossible, and then will the world's barbarism disappear. . . . It is evidence of a narrow and thoughtless mind to imagine that the existing condition of things is final. No one will imagine that man has already attained the highest development of which he is capable. . . . Science is destined to make great progress during the next century, and therefore to work additional changes in civilization. This new evangel of science means new blessings to mankind, a new extension of the kingdom. The church ought to leap for joy that in modern times God has raised up these new prophets of his truth.

. . . This modern revelation of his will means a mighty hastening of the day when his will is to be done on earth as it is in heaven.—Josiah Strong, *The New Era*, pp. 1-17.

STRONG—GOD IS IN A HURRY.

Speaking of the anti-slavery reform, Theodore Parker once said: "The trouble is that I am in a hurry and God is not." I think that he was precisely wrong. God is in a hurry and his people are not. If there is any reason why sin and sorrow should ever cease, it is a reason why they should cease as soon as possible. If there is any reason why the kingdom should ever come, there is the same reason why its coming should be hastened. If God were willing to have a single pang of needless woe in the world, he would not be an absolutely benevolent being. Hence, speaking after the manner of men, God is in a hurry; he is infinitely urgent; he is saying to his people, "Come up to the help of the Lord against the mighty."—Josiah Strong, *The Twentieth Century City*, p. 180.

STRONG—THE DESTINY OF THE RACE.

Revelation teaches that final earthly society is to be perfect—free from all taint of evil. We are apt to understand Rev. XXI. and XXII. as a description of heaven; and so they are, but it is heaven on earth, the New Jerusalem come down to the new earth. It is a glorious vision of the kingdom of God fully come. Then will be realized a blessed unity more glorious than that which binds the suns and systems of countless constellations into one harmonious whole. Then will come the glad consummation for which the ages have waited, which prophets have foreseen and poets sung, for which the good have longed and labored and martyrs bled, for which nature has served and the whole creation groaned.—Josiah Strong, *The New Era*, pp. 20, 40.

SWING'S EMPIRE OF THE FUTURE.

The earth is advancing toward a government swayed by a mental aristocracy; sword and spear shall rest; wicked am-

bitions fail; and the gentle empire of reason and affection shall be the final country of mankind.—*Truths for To-Day*.

TALMAGE SOMEWHAT ADVENTISTIC.

If Christ comes to reign on earth personally, as millions of good people anticipate, I think that he will set up his throne somewhere between the Alleghanies and the Rocky Mountains, and that he will walk the streets of our great American cities. Would that the heavens might open to-day and our Lord descend to take possession of this continent. How we would rush out of our churches to greet him, and by clanging bells and thundering cannonade announce his arrival!—Sermon, Luke, IX., 55, January 25, 1880. See *The Christian Herald*. . . . If iniquity makes the same advancement in the next one hundred years that it has in the past one hundred years, the last moral and religious influence will have perished from our cities.—Quoted by Peters in the *The Theocratic Kingdom*, III., 157.

TALMAGE LIKEWISE OPTIMISTIC.

I am an optimist. I do not believe that everything is going to destruction. . . . Everything is going on to redemption through our glorious Christianity which is yet to reconstruct all nations. . . . When the last swamp shall be reclaimed, the last jungle cleared, the last American desert Edenized, and from sea to sea the continent shall be occupied by more than 1200,000,000 souls, may it be found that moral and religious influences were multiplied more rapidly than the population.—See *Live Coals*. . . . The way to the Millennium is through the fit and full education of woman. Social, political and religious progress is conditioned upon her advancement.—Quoted by *The Wittenberger*, November, 1873.

TALMAGE THROUGH AN "ADVENT'S" GLASSES.

Spurgeon, Talmage and others . . . in one place utter the most emphatic premillenarian views, . . . and then weaken the same in other places by indecisive, hesitating, or spiritualistic utterances, showing that a clear uniform system of

eschatology is lacking.—Peters, *The Theocratic Kingdom*, Vol. III., p. 242.

TENNYSON—THE WORLD'S FUTURE.

For I looked into the future far as human eye can see,
Saw the vision of the world and all the glory that will be.

Ring out the thousand wars of old, Ring in the thousand years of peace.

Not in vain the distance beacons. Forward, forward let us range;
Let the great world spin forever down the ringing grooves of change.
Through the shadow of the globe we sweep into the younger day;
Better fifty years of Europe than a cycle of Cathay.

Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened with the setting of the suns.

Till the war-drum throbbed no longer, and the battle-flags were furled
In the parliament of man, the federation of the world.

There the common sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber, lapt in universal law.

One far off divine event, to which the whole creation moves.

THOMAS—THIS YOUTHFUL UNIVERSE.

When thousands of years have come and gone, this great earth will be here, the lake will murmur and the moon will shine, the oceans will sway and beat upon the shores, and the seasons will come and go; and when the marble crumbles above our graves, other millions will walk these streets, and laugh and sing, and work and worship. And when millions of years have passed, the universe will still be young, and suns will shine, and life be fresh and sweet as now; reason will be true, and love be dear, and friendships precious, and hope will sing of joys to be.—H. W. Thomas, Chicago, *The People's Pulpit*, p. 38.

THOMPSON—THE CHURCH'S FUTURE.

Our canon closes with the vision of its (the kingdom's) coming down from heaven to earth to permeate and pervade all families, fellowships and nations with its divine principles. . . . The true idea of the Church, as the gathering of all under one Head, is gaining attention. . . . Christian unity is not coming through the discovery that any of our religious bodies

is to be Moses's rod with a divine right to swallow all the rest, as being the rods of mere magicians. . . . The future will see the Patricentric, the Christocentric and the Pneumaticocentric elements blended and reconciled in a Trinitarian church life, in which truth, grace and unction will each obtain full and rightful recognition.—Robert Ellis Thompson, Philadelphia, —*De Civitate Dei. The Divine Order of Human Society*, pp. 8, 211, 217, 234.

TOLSTOI SEES THE KINGDOM COME.

The doctrine of Jesus will bring to earth the kingdom of God, which men in all ages have desired earnestly and sought for continually all their days,—the reign of peace foretold by all the prophets.

TUCKER—THE CHURCH'S CENTURY RUN.

I am, upon the whole, optimistic in regard to the entrance of Christianity upon its twentieth century. It has incorporated far more intellectual strength during the present century than it has thrown off. It has a larger proportion of young men at its command than at any previous time.—W. J. Tucker, President of Dartmouth College. (1898.)

VANOOSTERZEE—THE PERILOUS TIMES.

It is commonly supposed that in the proportion in which the principles of humanitarianism, culture, free thought, etc., are more widely diffused, the world will become ever increasingly wiser, better and happier. . . . But we have to expect, on the other hand, a time of carelessness, hardness and carnal security like that which preceded the destruction of the ancient world. . . . These are the perilous times in the last days, of which Paul speaks; . . . all which, in the Apocalypse, is prophesied of the great apostasy of the last period of the world.—Lange, *Commentary on Luke*, p. 269.

VIRGIL'S COMING CHILD-WORSHIPERS.

(Says Peters, "The Theocratic Kingdom," III., p. 545.) The simple faith of the heathen Virgil condemns the belief of some professed believers, when he speaks of "the God-like

Child " that shall rule a reconciled world, and of " the golden race " that shall arise, uttering the prayer : " Begin to assume, I pray, your sovereign honor, majestic Child. See the world nodding with its ponderous vaults and lands and planes of sea—See how all things exult in the age to come ! "

WATSON (" MACLAREN ") IS OPTIMISTIC.

When He is recognized as the universal Father, and the outcasts of humanity as His prodigal children, every effort of love will be stimulated, and the kingdom of God will advance by leaps and bounds. As this sublime truth is believed, national animosities, social divisions, religious hatreds and inhuman doctrines will disappear. No class will regard itself as favored ; no class will feel itself rejected ; for all men everywhere will be embraced in the mission of Jesus and the love of the Father. . . . When the kingdom comes in its greatness, it will fulfill every religion and destroy none, clearing away the imperfect, and opening up reaches of goodness not yet imagined, till it has gathered into its bosom whatsoever things are true, etc. . . . It standeth on the earth as the city of God with its gates open by night and by day, into which entereth nothing that defileth, but into which is brought the glory and power of the nations.—*The Mind of the Master*, pp. 245, 270.

WHITTIER'S WORLD NOT WHOLLY LOST.

Not wholly lost, O Father, is this evil world of ours ;
Upward through its blood and ashes spring afresh the Eden flowers ;
From its smoking hell of battle, Love and Pity send their prayer,
And still thy white-winged angels hover dimly in the air.

WHITTIER PAINTS THE GOLDEN AGE.

A glory shines before me
Of what mankind shall be ;
Pure, generous, brave and free ;
A dream of man and woman
Diviner but still human,
Solving the riddle old,
Shaping the age of gold.

WILCOX (ELLA WHEELER)—EXCELSIOR.

The times are not degenerate. Man's faith
Mounts higher than of old. . . .
Religion now means something high and broad,
And man stood never half so near to God.

WILLARD (FRANCES)—GOLDEN INSCRIPTION.

Miss Willard requested Miss Gordon to bear to Lady Henry Somerset a picture : Hoffman's "Christ," but to have engraved on it this :

Only the Golden Rule of Christ Can bring the Golden Age of Man.
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PART VII.

INTERMEDIATE STATE.

ABBOTT WANTS NO PRISON-HOUSE.

It is a common notion that the dead enter the future life half-clothed, half-prepared; that they remain in their prison-house waiting for the time when the final judgment shall be made known. I do not think that this is Scriptural teaching. . . . The New Testament repudiates this idea of an intermediate state clearly and distinctly. The heaven of the Bible is always in the present tense. The music has begun. After death the judgment; not a long, dreary, intermediate sleep. Those who have gone have not gone down into the grave to wait there; nor are they in a prison-house, waiting there. . . . I behold a great multitude which no man can number, not huddled together in some dreary prison-house, waiting for the hour of release and redemption, but standing before the throne.—Lyman Abbott, in *Funeral Sermon* from text: Heb. IX., 27. Wheeler's *Pulpit and Grave*, 213-215.

ALGER VERSUS LIMBO OF BAUMGARTEN ET AL.

Souls (according to Baumgarten *et al.*) as fast as they leave the body are gathered into some intermediate state, a starless grave-world, a ghostly limbo. When the present cycle of things is completed, when the clock of time runs down, the gate of this long-barred receptacle of the deceased will be struck open and its pale prisoners in accumulated host will issue forth and enter on the immortal inheritance reserved to them. In the sable land of Hades all departed generations are bivouacking in one vast army. On the resurrection morning, striking their shadowy tents, they will scale the walls of the abyss, and, reinvested with their bodies, either

plant their banners on the summits of the earth in permanent encampment, or storm the battlements of the sky and colonize heaven with flesh and blood! . . . We may assume that Paul believed that there would be vouchsafed to the faithful Christian during his transient abode in the under world a more intimate and blessed spiritual fellowship with the Master than he could experience while in the flesh.—W. R. Alger, *A Critical History of the Doctrine of the Future Life*, pp. 60, 290.

AUGUSTINE'S HIDDEN RECEPTACLES.

The time between death and final resurrection holds the souls in hidden receptacles, according as each soul is meet for rest or punishment. (A.D. 298.)

BIRCH—MYSTERY A GOOD NAME FOR IT.

All that we know of this subject is derived entirely from revelation. The Scriptures call it a mystery. I claim that in what they say about it there is nothing to warrant more than the name "middle state," if even that, in describing the interval, etc.; nothing to warrant the unpsychological, unethical, contra-confessional and unscriptural doctrine of the middle state (sometimes) set forth. . . . It is not safe to dogmatize on the details of our future. I think that I put it rightly when I say that, in ourselves, as we grapple with the problem of the middle state, we are infants crying, etc. (as per Tennyson:)

An infant crying in the night,
And with no language but a cry.

BRIGGS'S PROGRESSIVE SANCTIFICATION.

I find in the Bible the doctrine of conscious higher life with Christ and the multitude of the departed of all ages (Inaugural Address). The intermediate state is, for all believers without exception, a state for their sanctification. They are trained in the school of Christ and are prepared for the Christian perfection which they must attain ere the judgment day. Believers who enter the middle state, enter guiltless; they are pardoned and justified, and nothing will be

able to separate them from Christ's love. They are also delivered from all temptations. They are encircled with influences for good such as they have never enjoyed before. The middle state must, from the very nature of the case, be a school of sanctification, a heavenly university, the aim of whose training is Christlikeness and glorification at the second advent. Those who passed a few years in this world, and then went into the middle state and have been there for centuries, have not passed beyond the need of Christ's mediation. The interval between death and the judgment has its lessons and its training for them as well as for us. All believers enter his school and are trained in the mysteries of the kingdom. It is improbable that Augustine, Calvin and Luther will be found in the same class-room as the redeemed negro slave or the babe that has entered heaven to-day. The fathers and doctors of the Church will be the teachers of the dead as they taught the living. (Appendix to *Inaugural Address*.)

BROWN'S STATE OF PENAL EVIL.

The fact of the resurrection proves that with man, at least, the state of a disembodied spirit is a state of unnatural violence, and that the resurrection of the body is an essential step to the highest perfection of which he is susceptible. . . . The separation of the body from the soul is not in itself desirable. It is a penal evil.—John Brown, D.D., *The Dead in Christ*, p. 41.

BRYANT FINDS THEIR HAUNTS HERE.

They watch, and they wait, and they linger around,
Till the day when their bodies shall leave the ground.

—William Cullen Bryant.

CALVIN'S STATION BEYOND DARTS.

Although those who have been freed from the mortal body do no longer contend with the lusts of the flesh, and are, as the expression is, beyond the reach of a single dart, yet there will be no absurdity in speaking of them as in the way of advancement, inasmuch, as they have not yet reached the

point at which they aspire, they do not enjoy the felicity and glory which they have hoped for, and, in fine, the day has not yet shone which is to discover the treasures which lie hid in hope.

CALVIN—THE DELAYED CROWN.

Since the Scripture enjoins us to look with expectation to Christ's advent, and delays the crown of glory to that period, let us be content with the limits divinely prescribed to us—viz., that the souls of the righteous, after their warfare is ended, obtain blessed rest, where in joy they wait the fruition of promised glory, and that thus the final result is suspended till Christ the Redeemer appear.—*Institutes*, P. III., Ch. 25, s. 6.

CAMPBELL—REFRESHED IN ABRAHAM'S BOSOM.

The abode of the righteous between death and the resurrection, called Paradise or Abraham's Bosom, is not the highest heavens, but it is a very happy place, one of the lower apartments or mansions of heaven; a place of purification and improvement, of rest and refreshment. Into this middle state and blessed place as they are carried by the holy angels, so afterward at the resurrection, after judgment, they are led into the beatific vision by Jesus Christ himself, where they shall see him fully as he is. The righteous in their happy middle state do improve in holiness and make advances in perfection.—Archibald Campbell, *Doctrines of a Middle State*, p. 44.

CHAMBERS—THE MIDWAY EXISTENCE.

The term "Hades" is used to denote the place or condition into which every person enters at the moment of death, in an unclothed or disembodied state. From the fact of the latter's being a midway existence between the present earth-life and the future heaven-life, it has come to be called by us "the intermediate life."—Rev. Arthur Chambers.

CLARK—WHERE ARE THE APOSTLES?

He is coming again, in the clouds with pomp and glory. But is there not a coming to each of his redeemed ones to

take them to himself? To comfort his disciples Jesus said, "I will come again and receive you unto myself." Did he mean after two thousand years, more or less? Nothing but urgent necessity can justify our making this and other such passages refer to our Savior's public coming in glory. If they do, we must conclude that the little company in that upper room have never yet been where Jesus is, but are still abiding in some intermediate state.—Rev. Walter H. Clark.

COOK—ENGLAND'S FOUR PLACES.

How much can orthodoxy grant to those who hold the doctrine of the intermediate state? In the debate in England with Canon Farrar it has been granted by standard English authorities that there may be four places in the universe to which souls may go—Tartarus and Gehenna on the left, Paradise and Heaven on the right. But between these two pairs of places there is a great gulf fixed.—*Occident*, p. 61.

COOK—ENGLAND'S IDEA OF A VESTIBULE.

Anglican orthodoxy concedes that it may be that some souls are so imperfect at death that they need a prolonged preparation for heaven. Their destiny is fixed by their predominant choice at death, nevertheless they are not ready for the highest mansions in their Father's house; and it is therefore possible that in Paradise, considered as the vestibule of heaven, they may be kept under education to the last great day.—*Ibid.*, p. 61.

CRAIK (MRS.)—THE SLEEP OF THE SOUL.

O, for a soul-sleep, long and deep and still !
 To lie down quiet after the weary day,
 Dropping all pleasant flowers from the numbed hands,
 Bidding good-night to all companions dear,
 Drawing the curtains on this darkened world,
 Closing the eyes, and, with a patient sigh,
 Murmuring "Our Father"—fall on sleep till dawn !
 —Dinah M. Mulock Craik.

CRAVEN'S DIVIDED HADES B.C.

(Says Dr. G. H. N. Peters in *The Theocratic Kingdom*, II., p. 403.) We direct attention to Dr. Craven's "Excursus on Hades" in Lange's *Commentary on the Book of Revelation*, pp. 364-378. Much that he says is confirmatory of our view. He makes Hades an intermediate place in the unseen world, distinct from heaven and hell, having, before the resurrection of Jesus, two compartments, one of comfort and the other of misery, one for the pious and the other for the wicked; but after the resurrection of Jesus, the righteous, being delivered from Hades, are taken to heaven.

DORNER'S PARADISE NOT HADES.

Paradise is certainly not Hades. . . . There will be for them (believers) no idle waiting for the judgment, but a progressing in knowledge, blessedness, and holiness, in communion with Christ and the heavenly company. . . . There is a progression of believers in the intermediate state; . . . the resurrection consummates the personality of believers.—*The Future State*, pp. 92, 108, 109, translated by Newman Smyth.

DORNER—PERFECTION AT RESURRECTION.

It would be a mistake to conclude that perfect, completed blessedness and spiritual consummation begin for believers immediately after death. Paradise is a *mona* (mansion) for the blessed dead, and not the heaven which denotes the place or state of the perfected blessed. The good work begun is not completed on the day of death, but on the day of Jesus Christ. The departed righteous are not entirely perfected before the resurrection. Intercourse with the ungodly, to which they were subject on earth, ceases after death. They suffer nothing more from them, not even temptation. For believers there is no more punishment, but a growth.

EPHRAEM—THE HOLY GHOST'S NURSRLINGS.

Our God, to thee sweet praises rise
From youthful lips in Paradise;
From boys fair robed in spotless white
And nourished in the courts of light.

In arbors they, where soft and low
 The blessed streams of life do flow;
 And Gabriel, a shepherd strong,
 Doth gently guide their flocks along.
 There honors higher and more fair
 Than those of saints and virgins are;
 God's sons are they on that far coast,
 And nurslings of the Holy Ghost.

—Ephraem the Syrian. See G. L. Prentiss's article, *Presbyterian Review*, IV., p. 569.

FISHER—HISTORY OF THE DOCTRINE.

The church from the beginning had believed in an intermediate state. The fathers of the first century held that Christ, after his death, descended into Hades. There he prosecuted his work in opposition to Satan. This was a clear and accepted tenet—based, as was supposed, on I. Peter, 5-7, and Ephesians, IV., 7-11—that in the interval between his crucifixion and resurrection, Jesus preached to a portion of the inhabitants of Hades or the Underworld, the abode of departed souls. There he delivered the pious dead of the Old Testament, whom he transported to Paradise. . . . The Protestant theologians carried their opposition to purgatory so far as to obliterate the whole doctrine of the intermediate state.—G. P. Fisher, *Discussions in History and Theology*, pp. 416, 420.

GLADSTONE—THE UNDERWORLD OF THE OLD TESTAMENT.

The Mosaic narrative itself gives us glimpses of the underworld; for in various passages, when our authorized text speaks of passing into the grave, this is not the mere earthly grave, but Sheol, the insatiable, the indiscriminating receptacle of the dead.—*The North American Review*, February, 1893.

HALL (EDWIN)—A BORROWED PURGATORY.

That day the soul of the thief was with Him in paradise; and "paradise" means heaven: 2 Cor., 12, 2-4: "Caught up into the third heaven," "Caught up into paradise;" also Rev., 2, 7: "The tree of life which is in the midst of the paradise of God." The passage yields no support to the no-

tion of an intermediate place. . . . The notion of such an intermediate state, neither on earth nor in heaven, seems to be clearly against the teachings of the Word. So is the Roman purgatory, which appears to have been borrowed from heathenism; see Eneid, VI., 737 ff. . . .—*Hall's Digest*, p. 200.

HALL (JOHN)—THE PROTESTANT POSITION.

The faith of Protestant Christians is that the bodies of the dead go into the dust, and their souls into happiness or misery, until the resurrection. That state into which they go is one of conscious life, and not of sleep, . . . but is not one of probation or purification. . . . Efforts toward gaining the Divine favor are not possible to the departed; nor are petitions in their behalf of any avail; nor is any weight to be attached to the fact that early in the history of the church they began to be offered. Many errors and superstitions began early. The ground of distinction and distribution is the relation to Jesus Christ. They who fall asleep in Him go to be with Him. They who are not in Christ are never to be with Him.—Sermon, *What Shall the End Be?*

HICKES—THE LESS PERFECT STATE.

Those who call the state into which the righteous enter "heaven" may continue to do so, provided they mean by "heaven" a state which is less perfect than that which awaits them after the coming of Christ.—Bishop Hickes, *Doctrines of a Middle State*, p. 14.

HODGE (A. A.)—UNATTAINED PERFECTION.

The souls of the blessed, during the interval between their death and resurrection, have not attained to the perfection of either the glory or blessedness which is designed for them in Christ. (*"Outlines,"* p. 437.) The Scriptures point the faith and hope of believers forward not to the hour of death, but to that of the resurrection, as the crisis of our complete redemption. (*"Popular Lectures,"* p. 435.) The prevalent religious faith of our day which lays emphasis upon the salvation of our soul being completed immediately after death

is defective.—A. A. Hodge's Introduction to Cremer's *Beyond the Grave*.

HODGE (A. A.)—WAITING IN THE VESTIBULE.

(Condensed.) The word "heaven" in the Old Testament is never used to express the place into which believers were introduced at death, but all men, good and bad alike, go to Sheol. Sheol and Hades throughout both Testaments have one meaning: the ghost-world, in which the spirits of all are gathered before the resurrection. But in view of the atonement, Sheol or Hades was to believers the vestibule of heaven.—"Popular Lectures," pp. 428, 429.

HODGE (A. A.)—SAINTS' GHOST-LIFE IN HADES.

The ghost-life is incomplete and a consequence of sin. As long as it lasts, believers continue under the power of death. . . . The body is necessary to the complete experience of salvation. . . . Believers must have come short in much of the measure of blessedness realized in what we call the intermediate state. The entrance of Christ into the abodes of the blessed dead must have revolutionized them. Believers, during the residence of their souls in Hades, remain under the power of death; the disembodied state is so far a consequence of sin, and a condition of incompletely realized redemption.—A. A. Hodge's Introduction to Cremer's *Beyond the Grave*.

HODGE (C.) VERSUS AN UNDERGROUND PRISON.

Nothing can be more utterly inconsistent with the nature of the gospel than the idea that the fire of divine life, as it glows in the hearts of God's elect, is at death to be quenched in the damp darkness of an underground prison until the resurrection. That Paul should have desired death in order that he should be thrust into a dungeon, no man can believe.

HODGE (C.) IT IS A PATRISTIC NOTION.

It would seem impossible that any who do not rest their faith on the fathers more than on the Bible should deny that

the souls of believers do not at death immediately pass into heaven. The fathers made a distinction between paradise and heaven which is not found in the Scriptures. Some of them located it, etc. . . . These are mere fancies. Whether paradise and heaven are the same is a mere dispute about words. It would not accord with Scripture usage to say that believers are in paradise; but the Apostle does say (Ephesians, II., 6), that they are now in heaven. Whether any, in obedience to patristic usage, choose to call paradise a department of Hades is a matter of no concern. All that the dying believer needs to know is that he goes to be with Christ. That, to him, is heaven.—*Systematic Theology*, III., 727.

LAMPE'S ADVANCE TOWARD FULNESS.

The whole Christian world agrees (as to the middle state) that there will be a progressive enlargement of the powers of our being, a growing acknowledgment of God and Christ, and a continual advancement toward a fulness of life in all its experiences.—*Argument* (in the Briggs Trial).

LUTHER—NOT HEAVEN ITSELF, BUT

Abraham's bosom is the promise and assurance of salvation, and the expectation of Jesus Christ; not heaven itself, but the expectation of heaven.—*Table Talk*, Ch. XXIX., *On God's Word*.

MACDONALD WANTS NO MIDDLE GAP.

I came from God and I am going back to God, and I won't have any gaps of death in the middle of my life.—George MacDonald.

M'COOK—POST-MORTEM PROGRESS.

As to a progressive transformation in glory and possibly in happiness and growth of believers after death, there can be no dispute.—J. J. M'Cook, *Argument* (in the Briggs Trial).

M'CULLOCH'S HALFWAY SANATORIUM.

The majority of those who die in the Lord are imperfect, ignorant and feeble. . . . Paradise is an intermediate resting-

place where the soul becomes unfolded, invigorated and instructed. . . . There, under genial and sanative influences, it repairs its losses and injuries, recovers its balance and tone, becomes thoroughly developed and fully prepared for another and still higher state of being.—Rev. J. W. M'Culloch. (See *The Dead in Christ*.)

MORRIS—INCOMPLETENESS UNTIL JUDGMENT.

That this intermediate condition is one of a comparative incompleteness is obvious, for the judgment is the completion of a process begun the instant that man passes into the eternal estate.—E. D. Morris, *Is There Salvation After Death?* pp. 11, 66.

MUNGER WANTS NO GHOSTLY REALM.

Here is where the comfort of Christ's revelation centers: it does not leave death a horrible uncertainty, a plunge into darkness, an entrance into some ghostly realm of torpid waiting existence. It is from first to last a matter of life, life enlarged and lifted up, fuller and freer.—T. T. Munger, *The Freedom of Faith*, p. 288.

NEVIN'S INTERIMISTIC INCOMPLETION.

The soul during the intermediate state cannot possibly constitute a complete man. . . . We should conceive of its relation to the body as still in force—not absolutely destroyed, but only suspended. The whole condition is interimistic and by no possibility of conception capable of being thought of as complete and final.—*Mystical Presence*, p. 171.

PATTERSON'S INCOMPLETED PERFECTION.

(As to "the disembodied spirits of the redeemed.") On this subject it should be remarked that their happiness is perfect but not complete, between the death and resurrection of their bodies. The re-entrance of soul and body united into the everlasting joy of the Lord shall consummate and make complete the perfect happiness which begins to be experienced at death.—R. M. Patterson, *Paradise*, pp. 174, 175.

PETERS—THE SCRIPTURE OVERLEAPS IT.

The entire tenor of the Scripture is an overleaping of the intermediate state, as if it were not worthy to be compared with the glory which is to be revealed at the coming of Christ.—G. N. H. Peters, *The Theocratic Kingdom*, II., 396.

RIVES—AMELIE CHANLER TROUBETZKOY.

A little girl whom I know once asked her mother: "Mother, our Lord said to the thief, 'This day shalt thou be with me in paradise,' and then went down to hell for three days! Now please explain how that was."

SCHAFF—THE MYSTERIOUS PERIOD.

There is comparative silence of Scripture on the mysterious period between death and the resurrection.

SMYTH—DISCIPLINE AFTER DEATH.

All analogies of experience seem to compel us to believe that disciplinary processes of life must be continued after death, and, in the intermediate period suggested by some Scriptures, room would be found for the play of those forces whose working we observe in the present life. In Scriptural ground may lie, perhaps, the better doctrine of the intermediate life, and its processes of purification and perfecting, which it may remain for our Protestant theology more carefully to discriminate and cultivate.—Newman Smyth.

TALMAGE—WHERE OUR DEAD ARE.

Blessed is death! for it prepares the way for a change of zones. Death is to the good the transference to superior weather. . . . Out of January into June. . . . Before this, I warrant, our departed ones have been introduced to all the celebrities of heaven. Some one has said to them, "Let me introduce you to Joshua, the man who by prayer stopped two worlds for several hours." Shall we pity our glorified kindred? No, they would better pity us. We are shipwrecked on a raft in a hurricane, looking at them sailing on

over the calm seas, under skies that never frowned with tempests.—Extract from Sermon.

TAYLOR—SAINTS IN PRIVATE RECEPTACLES.

That was a plain secession from antiquity which was determined by the council of Florence (*i.e.*) that “the souls of the pious, being purified, are immediately received into heaven and behold clearly the Triune God just as he is;” for, those who please may see it dogmatically resolved to the contrary by Justin Martyr, Irenæus, Origen, and Chrysostom, of the Greek church. And for the Latin church, Tertullian, Ambrose, Bernard (*et al.*), are known to be of opinion that the souls of the saints are in private receptacles and in more outward courts, where they expect the resurrection of their bodies and the glorification of their souls; and they all believe them to be happy, yet that they enjoy not the beatific vision before the resurrection.—Bishop Taylor, *Liberty of Prophesying*.

TAYLOR'S TASTE OF THE REWARD.

Paradise is distinguished from the heaven of the blessed, being a receptacle of all holy souls; made happy by being the repository for such spirits, who at the day of judgment shall go forth into eternal glory. In the state of separation, the spirits of good men have an ante-past or taste of their reward, but their great reward itself, their crown of righteousness, shall not be yet.—Jeremy Taylor, *Works*, pp. 553 ff.

TERTULLIAN'S PARTITIONED HADES.

The souls of all men go to Hades until the resurrection; the souls of the just being in that part of Hades called “the Bosom of Abraham” or “Paradise.” (A.D. 200.)

VANOOSTERZEE'S REFRESHING REST.

Paradise, which is here (in Luke) spoken of as the destined place of the blessed, must be carefully distinguished from the third heaven (in II. Corinthians, XII., 4), the dwelling-place of the perfected righteous. Paradise is, on the other hand, a

place of incipient, although refreshing rest, in which the Jews conceived all the saints of the Old Testament as united in joy.—Lange, *Commentary*, p. 256.

WARREN PREFERS PAUL TO HOMER.

Is it not time that our Christian theology, in its conceptions of that waiting glory of which he (Paul) wrote so exultingly, should take Paul himself for its teacher, rather than Homer and Plato? The loss which Christianity has suffered in consequence of this error cannot be measured.—I. P. Warren, *The Parousia of Christ*.

WESLEY—IN PARADISE RIPENING FOR HEAVEN.

Can we reasonably doubt that those who are now in Paradise in Abraham's bosom, all those holy souls who have been discharged from the body from the beginning of the world unto this day, will be continually ripening for heaven, will be perpetually holier and happier till they are received into the kingdom prepared for them from the foundation of the world?—*Works of John Wesley*, Chapter CXXVI.

WESTMINSTER DIVINES—NO MIDDLE PLACE.

Besides these two places (heaven and hell) for souls separated from their bodies, the Scripture acknowledgeth none.—*Confession of Faith*, p. 161.

PART VIII.

RESURRECTION.

ANONYMOUS—NATURE'S LESSON.

The insect in its tomb-like bed,
 The grain that in a thousand grains revives,
 The trees that seem in wintry torpor dead,
 Yet each new year renewing their green lives,
 All teach without the added aid of faith
 That life still triumphs o'er apparent death.

AQUINAS RAISES THE SAME PARTICLES.

Aquinas taught that only those particles which enter into the composition of the body at death will enter into the resurrection body. This idea seems to have entered into the theology of the Romanists, as some at least of the church of Rome labor to remove the objection to this view.—Hodge, *Systematic Theology*, III., 776.

ARNOLD (EDWIN)—THE ETHEREAL BODY.

The ethereal body, if there be such a garb, must be as real as the beef-fattened body of an East End butcher. The life amid which it will live and move must be equipped, enriched and diversified in a fashion corresponding with earthly habits, but to an extent far beyond the narrow vivacities of our present being. We need to abolish utterly the perilous mistake that anything anywhere is supernatural or shadowy or vague.—Sir Edwin Arnold, *Death and Afterward*, pp. 27, 28.

ATHENAGORAS PRESERVES THE FLESH.

Is it necessary (asks Newman Smyth) to spend time in clearing the simplicity of the Biblical doctrine from the

cumbersome additions of the traditional teaching of the resurrection of the flesh? Athenagoras of old endeavored to show how mortal flesh can be preserved for immortal uses.—*Old Faiths in New Light*, pp. 367, 368.

AUGUSTINE'S INFANTS RISE AS ADULTS.

As touching infants, I say that they shall not rise again with that littleness of body in which they died. The sudden and strange power of God shall give them a stature of full growth.—*The City of God*, II., 351.

BEECHER EVOLVES THE HIDDEN MAN.

The body will never go to judgment. It will lie where it is, and return dust to dust. The life that the inward spirit has lived will stand before God. We shall not have a material body, but . . . an equivalent. There is to be "a spiritual body," though Paul does not define what that is. We are to carry away our personal identity. All the purified and upper man we carry with us into the upper life. The bodily appetites and passions cease when the body which they serve dissolves. When a man rises to another sphere where matter ceases, why does he need to carry the instruments by which matter was served? It is enough to know that the body which shall be shall conserve and glorify the forces and the individuality and the form of the body that now is. Cultivate the hidden man of the heart. Let him shine out through the flesh into glorious deeds which shall live long after the worm shall have seized the old man which is corrupt. Then you shall have a Christly body on which death shall have no power.—Henry Ward Beecher, *Sermons*, "The Hidden Man," "God's Loving Providence," *et al.*

BOARDMAN'S NEW PNEUMATIC BODY.

It seems impossible, at least as long as we are constituted as we now are, that the spirit should consciously exist without a body. Accordingly Paul longs, not to be stripped of his earthly house and raiment, and so wander a houseless, tenantless, disembodied spirit, hovering like a ghostly phan-

tom, an empty shadow, in the blank spaces of eternity, but . . . to be housed with his tabernacle, clothed upon with his raiment which is from heaven, even that nobler spiritual pneumatic body which shall serve as the perfect vehicle and instrument of his spirit as perfected in the Paradise of God. But a body like this, however ethereal, is still material.—George Dana Boardman.

BOSTON FINDS FOOD FOR FIRE.

Their bodies (those of the wicked), sown full of sins, shall be laid aside for the fire.—Thomas Boston's *Fourfold State*.

BROOKS (BISHOP) HAILS EASTER DAWN.

Now comes Easter morning! Every old guess and dream and hope becomes lighted up with certainty. Here is the truest, realest man that ever lived; He died, and see! He still lives! Then we, too, do not die in death. . . . This life here is a part; not a whole. It is worth while to struggle, however shapeless and crude the work is when we have to lay it down at night; for there is a to-morrow coming.—Bishop Whitaker's *Selection for Easter*, 1898.

BRYANT'S WIDE-AWAKE CEMETERIES.

Earth from her unnumbered caves of death
Sends forth a mighty tide of human life :
The broad green prairies and the wilderness
And the old cities where the dead have slept
Age upon age, a thousand graves in one,
Shall yet be crowded with the living forms
Of myriads waking from the silent dust.
Kings that lay down in state and earth's poor slaves
Resting together in one fond embrace,
The white-haired patriarch and the tender babe,
Shall waken from the dreams of silent years
To hail the dawn of the immortal day.

BURR RAISES HUMANITY'S DUST.

The great voice (of the mighty angel) rings all around the world. The noisy, restless world is at last still and dumb, gazing up to see the angel putting a trump to his lips to

blow such a blast as was never yet sounded. The potent melody pierces all the sealed sepulchers, the deep sea-caves, the catacombs and the Westminster Abbeys of the world; and wherever is the dust of a human being, wherever it has been carried by wind or wave or war, or is in process of circulation in vegetable or animal, there the searching summons hunts it out and brings it to its fellows. O, what hosts on hosts, rising from the face of the earth like a dense mist! Here are all the human generations away back to Adam; not an atom of humanity missing. Here are the men who were buried, and the men who were burned and went off in gases toward the four winds; the men of faith who have been counting on such a time as this, and the men who stoutly maintained that a resurrection is impossible and even unthinkable. Here they all are; here in mid-air, for the broad earth's surface can no longer hold the mighty multitude of its returning sons and daughters.—*Ecce Terra*, 307-310.

CAMPBELL—THE SAINTS' PRECIOUS DUST.

Adoniram Judson dies on a voyage and is buried at sea, and the elements of which his body was composed mingle with all the oceans. But as if to prepare us for such a case as this, the promise is given that "The sea shall give up the dead that are in it." The human body, long dead, goes to decay, and, reduced to its original elements, it mingles indistinguishably with other matter. Is it too much to believe that God is able to discover and recover the precious dust of all his saints? . . . The human body may change form and be the same body still.—S. M. Campbell.

CHAPMAN'S MATERIAL SPIRITUAL BODY.

I believe that we are to have real material spiritual bodies like the risen body of Jesus. No other suggestion, however cleverly framed, meets the wants of the soul.—J. A. M. Chapman.

CHRISTLIEB'S BEETLE ILLUSTRATION.

The larva of the male stag-beetle when it becomes a chrysalis constructs a larger case than it needs to contain its

curled-up body, in order that the horns which will presently grow may find room. What does the larva know of its future form of existence? And yet it arranges its house with a view to it! Is it then to be supposed that the same Power which created both the beetle and the man "instilled into the beetle a true instinct (as per Ruete) and into man a lying faith?"—*Modern Doubt and Christian Belief*, 156 ff.

CHRYSOSTOM'S HOUSE IS REBUILDING.

When we pluck down a house with intent to rebuild it or repair the ruins of it, we warn the inhabitants out of it, lest they should be soiled with the dust and rubbish or offended with the noise; and so, for a time, we provide some other place for them. But when we have new trimmed and dressed up the house, then we bring them back to a better habitation. Thus God, when he overturneth this rotten room of our flesh, calleth out the soul for a little time and lodgeth it with himself in some corner of his kingdom, repaireth the imperfections of our bodies against the resurrection, and then, having made them beautiful, yea, glorious and incorruptible, he doth put our souls back again into their acquainted mansions.

CLARKE (J. F.) ILLUSTRATES WITH A SEED.

The resurrection of the body does not mean that the same body comes to life again, as many foolishly suppose. Paul says, "Thou sowest not that body that shall be, but bare grain." . . . You take some poor, black-looking, dried-up seed and put it into the earth. The first thing which happens to it is that it decays, that nearly all of it decays and dies. But this death of the envelope liberates the germ. Now it begins to grow. It puts out its two little leaves above; it sends down its little roots below; it moves into the air and light. Exquisite delicate leaves unfold and swing in the soft air. A bud arrives, and swells and opens into a lovely flower. That is the resurrection of the seed. It is not the same seed coming back again, but something higher coming out of it.—*Common Sense in Religion*, 234 ff.

CLARKE (J. F.)—THE ANASTASIS.

This I think is what Paul means by the resurrection of the body. It is the rising up of the body, the ascent of bodily life, the access of new bodily powers. Every year in a thousand churches the resurrection of the body is spoken of as though it meant the same material particles rising again out of the earth. But this is a low, material, earthly view of the doctrine. . . . The resurrection of the acorn is an oak ; it rises up in a higher form. So man rises up from the grave in a higher form. . . . The resurrection of the body is the rising up or advance of the bodily organization of man from corruption to incorruption, from weakness to power, from dishonor to glory, from a body which weighs down the soul to one which expresses it, manifests it, and obeys it entirely.—*Ibid.*, 231 ff.

COGSWELL'S REASON FOR RISING.

(Catechism in Cogswell's System of Divinity.)

Question.—Why will the body be raised and united to the soul ?

Answer.—That the person may be prepared to enjoy or suffer more than he otherwise would.

COOK—JEROME ON GNASHING OF TEETH.

It is not necessary to shock ourselves by any long citation of Jerome in the passage where he says that unless there be physical bodies the wicked cannot gnash their teeth in the next life. Neither need we remember that it has been said that cripples shall rise as cripples and that those who were variously deformed have the same deformity in the resurrection body. All these medieval ideas are rejected by scholarly theology ; they hardly belonged to a serious presentation of this truth even in the dark ages.—Joseph Cook.

COOK'S NEW BODY INSIDE THE OLD.

I tread upon the edge of immortal mysteries. The great proposition which I wish to emphasize is that Science in the name of the microscope and the scalpel begins to whisper

what Revelation ages ago uttered in thunders: that there is a spiritual body. . . . The natural fleshly body is simply the receptacle, the womb in which the new body is invisibly generated and qualified up to a certain hour when, the crude flesh falling away, it shall pass into the heavenly state and spring forth into its full beauty and activity.—*Biology*, 324 ff. *Heredity*, 95.

COOK'S ETHEREAL ENSWATHEMENT.

When the Bible speaks of a spiritual body, it does not teach materialism. It simply implies that the soul has a glorified enswathement which will accompany it in the next world. . . . It is a body which apparently makes nothing of passing through what we call ordinary matter. Our Lord had that body after his resurrection. He appeared suddenly in the midst of his disciples although the doors were shut. He had on him the scars that were not washed out, and that in heaven had not grown out. . . . The acutest philosophy is now pondering what are the possibilities of this (our) non-atomic ethereal body when separated from the fleshly body. There is high authority and great unanimity on the propositions which I am now defending, *i.e.*, that there exists behind the nerves a non-atomic ethereal enswathement for the soul, which death dissolves out from all contact with mere flesh, and which death, thus unfettering without disembodiment, leaves free before God for all the development with which God can inspire it.—*Biology*, 321, 325.

COUNTESS BLANK'S OPENED TOMB.

A German Countess who was an infidel, when about to die, ordered that her grave be covered with a granite slab and surrounded by blocks of stone, the whole to be fastened by iron clamps; and that on the slab should be cut these words:

This Burial Place,
Purchased to Eternity,
Must Never be Opened.

But an acorn sprouted under the covering, and its tiny shoot found its way between the blocks of stone, and grew

until it broke the clamps, and in becoming a great oak it lifted the slab and burst the tomb asunder.

DAVY'S CATERPILLAR IS RAISED.

The three states—caterpillar, larva, and butterfly—typify the human being: his terrestrial form, apparent death, and ultimate celestial destination. . . . It seems extraordinary that an inhabitant of the dark and fetid dunghill should entirely change its form and rise into the blue air and enjoy the sunbeams. . . . The caterpillar on being converted into an inert mass does not appear to be fitting itself to be an inhabitant of the air, and can have no consciousness of the brilliancy of its future being.—Sir Humphry Davy.

DEWETTE'S WORDS MADE NEANDER WEEP.

The fact of the resurrection (of Christ), although a darkness which cannot be dissipated rests on the way and manner of it, cannot itself be called into doubt.—Appendix to *Historical Criticism of the Evangelical History*, p. 229.

FOSS RECALLS A CORINTHIAN HERESY.

In the church at Corinth there sprang up a heresy concerning the resurrection of the dead. Many denied that there would be any resurrection. . . . Whereupon God turned loose . . . the greatest man that he ever made, one of the mightiest logicians, one of the grandest poets. . . . He had a heart of flame, as well as a clear cold engine of logic in his head; and even his brain took fire now and then, as it did in this record which he has given to the church for all time on this question of the resurrection. He gives it in I. Corinthians, XV., in a glowing strain of logic grander than the most magnificent poem; and millions of Christian people have bent over their precious dead in meek submission or with feelings of holy triumph because the risen Christ inspired Paul to write that pean of victory.—C. D. Foss, Sermon: *The Faith Once for All*.

FRANKLIN'S OWN EPITAPH (UNUSED).

The Body of BENJAMIN FRANKLIN, Printer,
 Like the Cover of an Old Book, its Contents worn out,
 And stript of its Lettering and Binding, lies here Food for Worms;
 Yet the Work itself shall not be Lost, for it will, as he Believes,
 Appear once more, Corrected and Amended by the Author.

GOTTHOLD'S PAPER-MILL ILLUSTRATION.

(After visiting a paper-mill.) And so paper, so useful in human life, takes its origin from vile rags! The rag-dealer drives his cart through the villages, and his arrival is a signal for gathering every old and useless shred; these he takes to the mill, where they are picked, washed, mashed, etc., in short, formed into a fabric beautiful enough to venture unabashed into the presence of princes. This reminds me of the resurrection. . . . When deserted by the soul, I know not what better the body is than a worn and rejected rag. Accordingly it is buried in the earth, and there gnawed by worms and reduced to dust and ashes. If, however, man's device can produce pure white paper from filthy rags, what should hinder God to raise from the dead this vile body and fashion it like the glorious body of Christ? (Condensed.)

HALDEMAN RAISES NO DEAD BODIES.

Over against re-incarnation set the doctrine of the resurrection. . . . Not the rising up of the same dead body, but the germination from a seed in that dead body—from that dead body itself considered as a seed—of a new and higher organism for the spiritualized ego: a pneumatic body for the pneumatic ego.—*Theosophy or Christianity—Which?*

HALLET'S SILVER CUP ILLUSTRATION.

A gentleman gave to David Blank a silver cup. One day it fell into a vessel of aquafortis and was dissolved in it. David bitterly bewailed his loss. His fellow-servant told him that their master could restore the cup. David regarded this as impossible. "It cannot be," said he; "are not the particles of the cup mingled with the aquafortis?" While

they were debating, their master came in, and ascertaining what the discussion was about, said, "Bring some salt water and pour it into the aquafortis. Now look! the silver falls to the bottom in a white powder." Then he ordered them to drain off the liquor and take the powdered silver and melt it. Thus it was restored to a solid silver piece. Then the silversmith's hammer formed it into the same shape as before. Thus was David's cup restored without loss of weight or value. . . . He who formed the body of man can . . . etc.—See Dr. Brown's *Resurrection of Life*.

HEPWORTH'S "RESURRECTED" GRUB.

(Condensed. *Herald Sermons*, p. 135 ff.) In your garden crawls a grub, ungraceful and unattractive. Within the body of that crawling creature are packed a pair of wings which will some day come into use. From this low form of existence will be evolved something so entirely different that you cannot recognize any relation between the two. It will slough off this slimy coil and become a thing of beauty, cutting the air with many-colored wings and sipping honey from every fragrant flower. The new creature is hidden in the old, and in good time the grub will stitch away at its own shroud; it will fall asleep, and when the delicate and marvelous change has been made, it will burst its bonds and emerge—a butterfly. Hardly more strange than that is man's passage from the mortal to immortality. Untried faculties are hidden in every human soul, and at no time in this lower life do they come into full play. We crawl, but by a curious instinct we long to fly. You cannot persuade us that crawling is our manifest destiny, for we are half-conscious that in the rags of our beggary a prince will some time be found.

HODGE (A. A.)—BODY CHANGED, NOT EXCHANGED.

He speaks of the resurrection of "the same body," "the very same bodies," "identical." Then he adds, "but modified," "changed, but not exchanged," "not a new body substituted for the old, but the old changed into the new."

"They will be spiritual," etc. He then speaks of them as "our new bodies" with "our new senses." "But (he says) flesh and blood, bone and muscle and nerve cannot inherit the kingdom of God."

HODGE (A. A.)—IT WILL BE A MATERIAL BODY.

The body of Christ is now material, hence it must have a material home. . . . Hence the material universe, in some form, will be as everlasting as the spiritual world. Therefore our bodies will be material like his. The essential definition of a body is "a material organism personally united to a soul, to be the organ," etc. . . . Every body as an organism, therefore, must be constructed of matter and must be adjusted in every case to the appetites, instincts and passions of the soul to which it is united, and to the physical conditions of the environment in which it exists. . . . The "spiritual body" will therefore be our very same material body modified by the indwelling of the Holy Ghost, so as to be no longer "animal" but, etc.

HODGE (A. A.)—NO NEED OF GROSS NUTRIMENT.

There will be no need of grosser nutriment. The spiritual body will be still material and identical with the one which was once animal, but it will be suited to the new wants of the spirits of the just men made perfect—to their new stage of development, intellectual and spiritual—to their social relations, and to the physical conditions of "the new heavens and the new earth wherein dwelleth righteousness."—"Outlines," "Popular Lectures," *Commentary on the Confession of Faith*.

HODGE (A. A.)—AS TO SWEDENBORGIANISM.

What is the doctrine taught by Swedenborg on this subject? It is substantially the same with that set forth by Professor Bush in his once famous book "Anastasia." They teach that the literal body is dissolved and finally perishes at death. But by a subtle law of our nature, an ethereal luminous body is eliminated out of the *psyche*—the seat of the nervous sensibility occupying the middle link between mat-

ter and spirit—so that the soul does not go forth from its tabernacle of flesh a bare power of thought, but is clothed upon at once by this psychical body. This resurrection of the body they pretend takes place in every case immediately at death and accompanies the outgoingsoul.—“*Outlines*,” p. 443.

HODGE (A. A.)—DAMNED IN THE BODY.

Unless the sinful man is judged, condemned and damned in the body, the whole and complete historical person is not dealt with according to law and justice.—“*Popular Lectures*,” p. 432.

HODGE (C.) RAISES THE BURIED BODY.

(Dr. Hodge asserts that) there is to be a literal resurrection of the body, . . . a rising again of that which was buried; . . . the literal rising from the dead of the body deposited in the grave. . . . Resurrection is the living again not of something of the same nature, but of the very thing itself; . . . it is the same body that rises; . . . our resurrection is to be analogous to that of Christ. In his case the very same body which was laid in the tomb rose again. He showed to them his pierced hands and feet and side. . . . The body is to rise, and it is to be the same after the resurrection that it was before. . . . Our heavenly bodies are in some high, true and real sense to be the same as those which we now have.

HODGE (C.)—BUT IT WILL NOT BE FLESHLY.

Our bodies as now organized, consisting of flesh and blood, are not adapted to our future state; everything in the organization of our bodies, designed to meet our present necessities, will cease with the life that now is. Nothing of that kind will belong to the resurrection body. If the blood be no longer our life, we shall have no need of organs of respiration and nutrition.

HODGE (C.)—IT WILL BE ETHEREAL.

The future bodies are to be incorruptible, immortal, powerful, glorious, spiritual. . . . It is not intended to teach wherein the identity of the earthly and heavenly consists.

. . . While our present bodies are adapted to the lower faculties of our nature, and the spiritual to our higher faculties, the latter must be more refined, ethereal, and, as Paul says, heavenly. Even now, in one sense, the soul pervades the body; it is in every part of it; and to a far greater degree may the soul permeate the refined and glorified body.

HODGE (C.)—SAME PARTICLES NEEDLESS.

(After stating that some hold that every particle of the old body is necessary to the new, he says:) Others assume that it is not necessary that all the particles of the body at death should be included in the resurrection body; that it is enough that the new body should be formed exclusively out of particles belonging to the present body; that as the body after the resurrection is to be refined and ethereal, a tenth, a hundredth or a ten thousandth of those particles would suffice; that it would take very little of gross matter to make a body of light: (*e.g.*) Tertullian thought that God had rendered the teeth indestructible in order to furnish material for the future body! . . . Our bodies may be the same as those which we now have, although not a particle that was in the one should be in the other.—*Systematic Theology*, III., 776 ff. (See article on "Aquinas.")

HODGE (C.)—WILL RETAIN HUMAN FORM.

It is probable that the future body will retain the human form. . . . The same material substance now constituted as flesh and blood is to be so changed as to be like Christ's glorious body. . . . The Bible never speaks of man's having any other body besides his earthly tabernacle and the body which he is to have at the resurrection.

HODGE (C.)—ORIGEN'S GLOBULAR SAINTS.

Any essential change in the nature of the body would involve a corresponding change in its internal constitution. A bee in the form of a horse would cease to be a bee; and a man in any other than a human form would cease to be a man.

Origen conceived that because the circle is the most perfect figure, the future body will be globular. But a creature in that form would not be recognized either in earth or heaven as a man.—*Systematic Theology*, III., 780, 781.

HODGE (C.)—SWEDENBORG'S TWO BODIES.

The resurrection of the body is denied by those who, with the Swedenborgians, hold that man in this life has two bodies, an external and an internal, a material and a psychical. The former dies and is deposited in the grave, and there remains, never to rise again. The other does not die, but, in union with the soul, passes into another state of existence. The only resurrection therefore which is ever to occur takes place at the moment of death. . . . There are those who assume that the soul as pure spirit cannot be individualized or localized; that it cannot have any relation to space, or act or be acted upon without a corporeity of some kind; and they therefore assume that it must be furnished with a new, more refined, ethereal body as soon as its fleshly tabernacle is laid aside. The resurrection body is, according to this view, furnished at the moment of death.

KNOX'S SCOTTISH CONFESSION ON RISING.

In the general judgment there shall be given to every man and woman resurrection of the flesh. . . . Our God shall stretch out His hand upon the dust, and the dead shall rise incorruptible, and that in the substance of the same flesh that every man bears. (This Confession . . . was essentially the work of one mind—that of John Knox.)—See F. A. MacCunn's *Life of Knox*, pp. 90, 93.

KNOX—PAUL'S RESURRECTION OF FLESH.

The Apostle sharply rebukes the gross ignorance of the Corinthians who began to call into doubt the chief article of our faith—the resurrection of the flesh after it is once dissolved.—See Madison Peters's *The Great Hereafter*, p. 343.

LANGE—MATERIALS FOR NEW BODY.

The soul, when it leaves the earth, fashions a habitation for itself out of materials to be found in the higher sphere to which it is translated.

LUTHER ON CHRIST'S RESURRECTION.

The words "Christ is risen from the dead" should be well marked and written with great letters. Each letter should be as large as a town, yea, even as high as heaven and broad as the earth, so that we see nothing, hear nothing, think nothing, know nothing beyond it.

MACDONALD'S BUTTERFLY ILLUSTRATION.

Look at the story of the butterfly—so plain that the pagan Greek called it and the soul by one name—*psyche*. Look how the creeping thing, ugly to our eyes, so that we can hardly handle it without a shudder, finding itself growing sick with age, straightway falls a-spinning and weaving at its own shroud, coffin and grave all in one—to prepare, in fact, for its resurrection; for it is for the sake of the resurrection that death exists. Patiently it spins its strength but not its life away, folds itself up decently, that its body may rest in quiet till the new body is formed within it; and at length, when the appointed hour has arrived, out of the body of this crawling thing breaks forth the splendor of the butterfly—not the same body—a new one built out of the ruins of the old; even as Paul tells us that it is not the same body which we have in the resurrection, but a nobler body, like ourselves with all the imperfect and evil things taken away. No more creeping for the butterfly; wings of splendor now. Neither yet has it lost the feet wherewith to alight on all that is lovely and sweet. Think of it—up from the toilsome journey over the low ground, exposed to the foot of every passer-by, destroying the lovely leaves upon which it fed, and the fruit which they should shelter, up to the path at will through the air, and a gathering of food which hurts not the source of it—a food which is as but a tribute from the loveliness of

the flowers to the yet higher loveliness of the flower-angel
—is this not a resurrection?—George MacDonald.

MILMAN STIRS THE CHARNELS.

The trumpet ! the trumpet ! the dead have all heard ;
The depths of the stone-covered charnels are stirred ;
From the sea and the land, from the South and the North,
The vast generations of man are come forth.

—*Hymns of Church Service.*

MOODY'S DRAGONFLY ILLUSTRATION.

There is a little book, entitled *The Life Beyond*, that presents the truth of the resurrection in a wonderful manner. It is an allegory, and pretends to give the experience of a little dragonfly-grub. The little insect longs to know what is beyond the sphere of its little world. In vain it inquires of the fish that inhabit the same pond. They have had no experience in any other sphere; nor can any of its fellows satisfy its anxious yearning. The only world that it knows is a little meadow pond; all its experience is limited by the bounds of the surrounding banks. At length the grub is overcome by a strange attraction upward, and gathering about it all its fellows, it promises to return and tell them what it has found to exist in the beyond, if indeed there may be anything above the bulrushes of their little pond; and then quietly it disappears from the sight of its fellows, and emerges into the bright sunlight of the greater world. Here it is transformed, and now with outstretched wings it darts hither and thither, reflecting the brightness of the sun from its green body. But it does not forget the promises that it made to its friends that it has left below. It tries to return to the world from which it has just been "resurrected," but it cannot now leave the atmosphere in which it lives. All that it can do is to wait for them to come to where it now lives a beautiful dragonfly. And thus it is with those who have disappeared from our sight. Their love for us is not lessened, etc.—*The Ladies' Home Journal*, August, 1897.

MOODY—THE GLORIOUS BODY, ETC.

When the great magnet of God's trumpet-call shall pass over these graves at the resurrection day, those who have loved and followed him will hear and spring to his call. . . . This flesh has had many ailments, but when we come forth from the grave we will leave all those things and come up glorified bodies without any pains or aches. . . . (Speaking of Christ's resurrection and ascension body.) While he was blessing them his voice grew fainter and fainter, and he began to ascend into the air, and their vision grew less and less distinct until he disappeared in the clouds. . . . I can imagine how just above in the clouds there waited a chariot from heaven to take him home. . . . He could see the tears trickling over the cheeks of John and Peter, as he went sweeping through the air toward the throne.—*Glad Tidings, Great Joy.*

MORMON BIBLE "RESURRECTS" HAIR, ETC.

Now, my son, I perceive that thy mind is worried concerning the resurrection. . . . The spirit and the body shall be re-united again, in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; . . . this restoration shall come to all, and there shall not a hair of their heads be lost.—pp. 235, 236, 310.

MUNGER FINDS PATRISTIC ABSURDITIES.

The Fathers taught not only the resurrection of the flesh, but drew it out into absurd particulars: the hair, teeth, nails, etc., would be raised up; some claiming that the hair and nails cut would not be lost, etc. . . . It has been the way of the world thus far to meet every error by exaggerating the truth. . . . We must not allow ourselves to be either shocked or disgusted by the forms given to the doctrine of the resurrection in the early Christian centuries. Such views strike us as ludicrous, but there is an explanation of them.—*The Freedom of Faith*, p. 297 ff.

MUNGER'S PARTIAL RESURRECTION.

It remains for modern thinking to clean away the rubbish left about the foundations of this great truth. . . . Our hymns, prayers, epitaphs, and too often our sermons, imply that the dust of our bodies shall be re-animated in some far off future, and be joined to the waiting soul. At the same time, we know that science declares it to be impossible. Our reason revolts from it; it is sustained by no analogy; it is an outworn and nearly discarded opinion. The view now offered is this: that the resurrection is from the dead, not from the grave; that it takes place at death; . . . that the spiritual body or the basis of the spiritual body already exists; and that this is the body that is raised up. . . . We know that there is a something that sustains the fleshly existence now. Call it an organization, a substance or a spiritual body. . . . He (man) goes into the other world simply unclothed of flesh, there to take on an environing body suited to his new conditions. The spirit will build about itself a body such as its new conditions demand. This change necessarily takes place at death. . . . The material atomic body may be swept away and gathered to its original dust, leaving the immaterial body intact. . . . (but) . . . The death of man and his assumption of a spiritual body is not the whole of the resurrection. . . . Doubtless in some sense the resurrection will be future and far off, and perhaps simultaneous for all; but it will not be the resurrection from the dead.—*The Freedom of Faith*.

OLSHAUSEN'S MODE OF RAISING THEM.

Children will not arise as men, nor the aged retreat to the period of youth; but every glorified body will represent clearly his degree of age with the exception of all that is perishable; so that all taken together may declare the entire human race in its degrees and varieties with the most perfect clearness.

ORIGEN OPPOSES FLESH RESURRECTION.

(Newman Smyth says:) The needless burdening of the apostolic teaching with the conception of the literal resur-

rection of the flesh was not without opposition in the early church. Origen called it the foolishness of beggarly minds.

PAINE ILLUSTRATES WITH A WORM.

The most beautiful parts of the creation to our eye are the winged insects, and they are not so originally. They acquire that form and that illimitable brilliancy by progressive changes. The slow and creeping caterpillar worm of to-day passes in a few days to a torpid figure and a state resembling death; and in the next change comes forth in all the miniature magnificence of life—a splendid butterfly. No resemblance of the former creature remains; everything is changed; all his powers are new, and life is to him another thing. . . . It is not more difficult to believe that we shall exist hereafter in a better state and form than that a worm should become a butterfly and quit the dunghill for the atmosphere.—Thomas Paine, *The Age of Reason*, pp. 171, 172.

PARKER WANTS NO RISEN DUST.

In the creed of many churches it is still written, "I believe in the resurrection of the flesh." Many doubted this in early times, but the Council of Nice declared all men accursed who dared to doubt it. . . . This doctrine of the resurrection of the flesh seems to me impossible and absurd. . . . When the stiffened body goes down into the tomb, I feel that there is no death for the man. That clod which yonder dust shall cover is not my brother. The dust goes to its place, the man to his. It is then that I feel my immortality. I look through the grave into heaven. I ask no miracle, no proof, no reasoning. I ask no risen dust to teach me immortality. I am conscious of eternal life.—Theodore Parker, *Views of Religion*.

POLLOK RAISES EVERY ATOM.

The doors of death were opened, and in the dark
And loathsome vault and silent charnel-house,
Moving were heard the moldering bones that sought
Their proper place. Instinctive every soul
Flew to its clayey part: from grass-grown mold

The nameless spirit took its ashes up. . . .
 Wherever slept one grain of human dust—
 Essential organ of a human soul,
 Wherever tossed—obedient to the call
 Of God's omnipotence, it hurried on
 To meet its fellow particles, revived,
 Rebuilt, in union indestructible.
 No atom of his spoils remained to Death.

PORTER—THE SOUL AS A BODY-BUILDER.

That the soul begins to exist as a vital force does not require that it should always exist in connection with a material body. Should it require another such body or medium of activity, it may have the power to create it for itself, as it has formed the one which it first inhabited; or it may already have formed it in the germ, and held it ready for occupation and use as soon as it sloughs off the one which connects it with the earth. These possibilities permit the only theory of the soul's continued existence in another state which is consistent with the facts of our present being.—Noah Porter, *The Human Intellect*, p. 39.

SCHOEBERLEIN—THE SOUL'S CORPOREITY.

God has destined the soul and body to exist in eternal unity with each other. Bodilessness implies a hindrance in free self-reservation. The highest perfection of the future, no less than of the present life, calls for the corporeity of the soul. . . . The soul appropriates from the outer world the materials suitable for its body.—La Croix's Translation. See *Methodist Quarterly Review*, October, 1877, p. 687.

SMITH (SIDNEY)—EASTER SERMONETTE.

Few things are in that state now in which they are hereafter to remain. The bird that is destined for the air sleeps in his shell; the beautiful insect that is to flutter in the sun crawls in the earth till his season of glory has come. The child that requires the hand of the parent to give him food may soon be changed into a saint or a sage. So also, says the great apostle, is it with the soul of man. This is not

its resting-place; it was never intended to remain here and be as it now is; it will be changed as the seed is changed; the corruptible will put on incorruption. . . . The object for which it was made will be made manifest; at the very moment when it seems to perish it is passing into a higher order of creature, and getting hold of a better life.

SMYTH VERSUS DESCARTES'S SOUL-ATOM.

The form in which it (the doctrine of the resurrection) is popularly held is often ridiculed by unbelievers. The simple essentials of the apostolic doctrine are still burdened with reasons concerning the possibilities of the resurrection of the same bodies. . . . The materialistic view still lingers. Our science leaves no tenable support for it. . . . Nor does the hypothesis of some single indestructible material germ of the immaterial body escape the scientific reduction to the absurd. Modern physiology has dissipated the dream of some central atom as the earthly nucleus of the spiritual body. . . . There is no physical center of soul-life. . . . We need no atom laid aside and held fast for our use in the higher sphere. . . . Why should God lock up in the perishable earth a single particle of dust for our immortal inheritance?—Newman Smyth.

SMYTH—DEATH DRAWING OFF DROSS.

It is enough for us to know that the image of the heavenly which we shall bear is the fulfilment of the earthly which we shall lay aside; that the body which shall be shall conserve and glorify the forces, the individuality and the form of the body that now is. (See Beecher's article.—J. K. K.) . . . This wonderfully woven life of ours shall not be broken by death, in a single strand of it. Death cannot break it, but it shall change it. It shall draw from it all perishable dross. The future life shall conserve and carry out the present life mentally, spiritually and physically.—*Idem*.

SMYTH'S VIEW NOT SWEDENBORGIAN.

This view is to be distinguished from the Swedenborgian conception of the loosening and escape, at death, of the

spiritual body. The spiritual beings of Swedenborg's philosophy still belong to this present visible universe. The spiritual body, in the Swedenborgian conception of it, is only a finer efflorescence of matter, and heaven corresponds to earth. Our resurrection shall not be, as we read the signs of it, simply a setting free, from the bonds of the flesh, of a finer spiritualized form which belongs still to the present economy of nature; but it shall be . . . the assimilation of the material of the unseen universe by the living energy or soul of these bodies—by that nature-side of us which makes some embodiment of the spirit a necessity to the creature. . . . There is in the soul the necessity for embodiment. The Creator has linked its life with the elements of his creation. We shall be clothed upon; we shall not be found naked. . . . The body which shall be is not fashioned of matter of the same kind as these earthly bodies. It is not to be woven of perishable stuff. It is not of the earth, earthy.—*Idem*.

SMYTH'S VIEW "SCRIPTURAL AND SCIENTIFIC."

This truth of the physical conservation of life in the world to come is plainly taught in the apostolic language concerning the resurrection. . . . The resurrection, to speak of it after the latest scientific manner of speech, may be the continuation, after death, of that process of differentiation and integration which we observe going on up to the death of man. It may be, that is, a further differentiation or separation of the organic principle, the soul-life, from gross corruptible matter; and also a further and final integration, the formation of a new and higher mode of existence, the gathering, around the vitalizing principle, of the materials of a more spiritual body, from the heavenly places. We do not say when the process of its formation shall be completed. We do not deny that the spiritual body may be embryonic or rudimentary in the physical basis of this present life.—Newman Smyth, *Old Faiths in New Light*, Chap. VIII. (See Articles "Athanagoras" and "Origen.")

SPURGEON—THE SEED AND THE FLOWER.

We never taught nor believed nor thought that every particle of every body that was put into the grave would come to its fellow and that the absolutely identical material would rise, but we do say that the identical body will be raised, and that as surely as there cometh out of the ground the seed that was put into it, though in a very different guise—for it cometh not forth as a seed, but as a flower—so surely shall the same body rise again. The same material is not necessary; but there shall come forth out of the earth, or out of the sea though devoured by sea-monsters, that self-same body, for true identity, which was inhabited by the soul while here below. Was it not so with our Lord? Even so shall it be with his own people.

STANLEY (DEAN)—FLESH IN APOSTLES' CREED.

This clause, "I believe in the resurrection of the flesh," as it originally stood in "The Apostles' Creed," unquestionably conveys the belief, so emphatically contradicted by Paul (I. Corinthians, XV.), of the resurrection of the corporeal frame. It has been softened in the modern rendering into "the resurrection of the body," which, though still open to misconception, is capable of the spiritual sense of the apostle.—*Christian Institutions*, p. 295.

STEWART AND TAIT—SHODDY RISING-ROBES.

According to the disciples of this school, the resurrection will be preceded by a gigantic manufacture of shoddy, the effete and loathsome rags of what was once the body being worked up, along with a large quantity of new material, into a glorious and immortal garment to form the clothing of a being who is to live forever! . . . We have only to compare this grotesquely hideous conception with the beautiful language of Paul, to recognize the depths of abasement into which the church had sunk through the materialistic conceptions of the dark ages. But it is needless to say that the offer of a certain class of theologians to surrender everything except a

single thread of the worn-out body, liberal as it may appear, was nevertheless rejected by the school of scientific men.—*The Unseen Universe*, pp. 58, 59.

STEWART AND TAIT'S UNEARTHLY ORGAN.

We have no definite term for the body as it shall be, in the Hades of the New Testament, between death and the resurrection. . . . We are constrained to admit the existence of some frame or organ which is not of this earth, and which survives dissolution. The analogy of Paul, in which the body of the believer at death is compared to a seed put into the ground, not only implies some sort of continuity, but also expresses his belief in a present spiritual body.—*The Unseen Universe*.

SWEDENBORG REJECTS THE EXTERNAL.

The external, which is called the body, is accommodated to uses in the natural world. This is rejected when man dies. The spirit of man, after the death of the body, appears in the spiritual world in a human form altogether as in this world; he enjoys the faculty of seeing, hearing, speaking, feeling, etc.; he is a man in every particular except that he is not encumbered with the gross body that he had in this world; he leaves that when he dies, nor does he ever reassume it. This continuation of life is what we call the resurrection.—*New Jerusalem*, Sections 224, 225.

SWEDENBORGIAN HOUSE IN THE HEAVENS.

By "the house in the heavens" is meant the spiritual body which Paul declares man already possesses and in which the soul of the faithful will dwell after death, to all eternity. The Christian when working out his own salvation, as the work of regeneration progresses, is daily being clothed upon by his house which is from heaven; so that when stripped of his natural body, his spiritual body in the image of Christ shall appear, devoid of corruption and death, and clothed in light and life.—*Divine Revelation*.

TALMAGE—SKY BLACK WITH LIMBS.

The body though cut up by dissecting-knives shall come together. A man loses a foot in Mexico, a finger in New York, and dies in China. . . . When the valleys of the dead shall stand in the full gush of the resurrection morning, the air will be darkened with fragments of bodies coming together from opposite directions of the earth ; lost limbs finding their mates. An amputated limb shall be set again at the point at which it was severed. A surgeon after the battle of Bull Run threw amputated limbs out of the window till the pile reached the window-sill. All these fragments will take their places. . . . The country graveyard will look like a newly plowed field.—T. DeWitt Talmage, volume of *Sermons*.

TERTULLIAN'S VIEW CITED BY WARREN.

The traditional theory . . . (that there shall be a resurrection of) . . . the bones and flesh which were laid in the grave, was probably the idea of the Pharisees in Christ's day. It was held by Tertullian, who wrote: *Of the Resurrection of the Flesh*, under which expression it appears in the original form of The Apostles' Creed, so-called, and came down through the medieval times to us.—Israel P. Warren in *The Parousia of Christ*, p. 281. (See article by C. Hodge.)

TOWNSEND REJECTS THE OLD PARTICLES.

This interpretation relieves us from the necessity of employing in our reconstruction the old particles of matter which have lost their identity, which have been organized and reorganized again and again, which have entered into other bodies, into the vegetable and animal kingdoms, into the atmosphere, and the clouds that float above us. Those old particles that have become diseased and worn out and cast off are not the material which shall constitute the body that is to be.—Luther T. Townsend, *Credo*, pp. 308, 309.

TRADITIONALIST'S HYMN.

God, my Redeemer, lives,
And often from the skies

Looks down and watches all my dust,
Till he shall bid it rise.

O, how the resurrection's light
Will clarify believers' sight !
How will the waking saints arise
And wipe the dust from off their eyes !

TUPPER'S SKY BLACK WITH BODIES.

Dust to dust, it mingleth well with the sacred soil ;
It is scattered by winds, wafted by waves, it mixeth with herbs and cattle,
But God hath watched those morsels and guided them with care ;
Each waiting soul must claim his own when the archangel soundeth,
And all the fields and all the hills shall move, a mass of life ;
Bodies numberless, crowding on the land, and covering the trampled sea,
Darkening the air precipitate, and gathered scathless from the fire,
The Himalayan peaks shall yield their charge, and the desolate steppes
of Siberia,
The Maelstrom disengulf its spoil, and the iceberg manumit its captive ;
All shall teem with life the converging elements of humanity,
Till every conscious essence greet his individual frame ;
For in some dignified similitude, alike, yet different in glory,
This body shall be shaped anew, fit dwelling for the soul.

—M. F. Tupper.

UEBERWEG PREFERS EMBODIMENT.

We may suppose that the departed spirit shapes for itself a body, by virtue of the power of God dwelling in it. At any rate, the departed spirit by no means remains devoid of a bodily organization in which it can live and work.

ULRICI'S NON-ATOMIC ETHER.

The soul is the occupant of a non-atomic ether that fills the whole form. . . . The soul or God-spirit made or makes our bodies, the one that we drop and the one that we keep.

WARREN—MR. BOSTON'S PERSPIRATION.

A somewhat less revolting theory is that which supposes that the spiritual body will be made out of certain elements of the present body, which will survive dissolution and be re-collected and re-organized into a more refined structure . . .

Much ingenuity has been expended to determine those elements. . . . Thomas Boston in his *Fourfold State* held that a single particle of insensible perspiration which has escaped from the present body during life will be sufficient for the purpose.—I. P. Warren, *Parousia*, 283.

WARREN—THE RABBINS'S LITTLE BONE.

It has been said that the Rabbins believed that the little bone at the extremity of the *os coccygis*, which they called "luz," is indestructible and immortal, and that it is the germ of the resurrection body and the bond of identity between it and the present body. "Pound it," they said, "furiously on anvils with heavy hammers of steel, burn it for ages in the fiercest furnaces, soak it for centuries in the strongest solvents, all in vain; its magic structure will remain."—*Ibid.*, 283. (See article on Tertullian.)

WHATELEY'S NEWLY-PARTICLED BODY.

Why should it be supposed that the same identical particles of matter which belonged to anyone's body at death must be brought together at his resurrection in order to make the same body, when even during his lifetime the same particles did not remain, but were changed many times over?

YOUNG—MAN VERSUS GRAIN.

Shall man alone, for whom all else revives,
No resurrection know? Shall man alone,
Imperial man! be sown in barren ground,
Less privileged than the grain on which he feeds?

YOUNG'S SKY BLACK WITH LIMBS.

Now charnels rattle; scattered limbs and all
The various bones, obsequious to the call,
Self-moved advance; the neck perhaps to meet
The distant head; the distant head, the feet.
Dreadful to view! See through the dusky sky
Fragments of bodies in confusion fly,
To distant regions journeying, there to claim
Deserted members, and complete the frame.

The severed head and trunk shall join once more,
Though realms now rise between, and oceans roar ;
The trumpet-sound each vagrant mote shall hear,
Or fixed in earth, or if afloat in air,
Obey the signal wafted in the wind,
And not one sleeping atom lag behind.

PART IX.

HEAVEN.

AGASSIZ—A GEOLOGIST'S HEAVEN.

May I not add that a future life in which man should be deprived of that source of enjoyment and intellectual and moral improvement which results from the contemplation of the harmonies of an organic world, would involve a lamentable loss?

ALEXANDER (A.)—EDUCATION IN HEAVEN.

The field of knowledge being boundless, and our minds being capable of attaining only one thing at a time, our knowledge of celestial things will be gradually acquired and not perfected at once. Indeed, there can be no limit set to the progress in knowledge.—Archibald Alexander, *Religious Experience*, Chap. XXII.

ALGER'S HEAVEN NOT YET LOCATED.

It is beyond our present powers to establish any detailed conclusions in regard to its locality. . . . When the fleshly prison-walls of the mind fall, its first inheritance is a stupendous freedom. The narrow limits that caged it here are gone, and it lives in an ethereal sphere and with no impeding bounds. Leaving its natal threshold of earth and the lazaret-house of time, its home is immensity, and its lease is eternity. . . .

“The ages sweep around him with their wings,
Like anger'd eagles cheated of their prey.”

The soul may have the freedom of the universe. More wonders, and sublimer than mortal fancies have ever sus-

pected, are waiting to be revealed when we die. We are here living unconsciously engirt by another universe than the senses can comprehend, thinly veiled, but real, and waiting for us with hospitable invitation. . . . Perchance the range of the abode and destiny of the soul after death is all immensity. The inter-stellar spaces, which we usually fancy are barren deserts where nonentity reigns, may really be the immortal kingdom colonized by the spirits who since the creation have sailed from the mortal shores of all planets. They may be the crowded aisles of the universal temple trod by bright throngs of worshipping angels. The soul's home, the heaven of God, may be suffused throughout the material universe, ignoring the existence of physical globes and galaxies. So do light and electricity pervade some solid bodies, as if for them there were no solidity. So, doubtless, there are millions of realities around us utterly eluding our finest senses. Spirits are the only solids, matter being endlessly penetrable and transmutable. "For the things which are seen are temporal; but the things which are unseen are eternal."—W. R. Alger, *A Critical History of the Doctrine of a Future Life*, p. 605 ff.

ARNOLD (E.) THE POSSIBILITIES OF THE BEYOND.

Birth gave to each of us much; death may give very much more, in the way of subtler senses to behold colors that we cannot here see, to catch sounds that we do not now hear, and to be aware of bodies and objects impalpable at present to us, perfectly real, intelligibly constructed, and constituting an organized society, and a governed, multiform state. Where does Nature show signs of breaking off her magic, that she should stop at the five organs and the sixty or seventy elements? Are we free to spread over the face of this little earth, and never freed to spread through the solar system and beyond it? . . . As the babe's eyes are opened from the darkness of maternal safeguard to strange sunlight on this globe, so may the eyes of the dead lift glad and surprised lids to a "light that never was on sea or land" (Wordsworth); and so may his delighted ears hear speech and

music proper to the spheres beyond, while he smiles contentedly to find how touch and taste and smell had all been forecasts accurately following upon the lowly lessons of this earthly nursery!—Sir Edwin Arnold, *Death—and Afterwards*, pp. 31–34.

AUGUSTINE MAKES FLESH INHERIT HEAVEN.

Why, then, cannot God, that made this creature, transport an earthly body into heaven as well as he can bring a soul down from heaven, and enclose it in a form of earth? Can this little piece of earth include so excellent a nature in it, and live by it, and cannot heaven entertain it, nor keep it in it? . . . Is it not more strange that a most pure and incorporeal soul should be chained to an earthly body than that an earthly body should be lifted up to heaven? . . . (Also concerning Christ's body :) And what does all this multitude of miracles do but confirm that faith which holds that Christ rose again in the flesh, and so ascended to heaven?—*The City of God*, Vol. II., pp. 332, 346.

BARNES—EARTH A POSSIBLE HEAVEN.

If the earth should be renovated by fire, such a renovation will give an appearance to the globe as if it were created anew. . . . It is possible that the earth as well as other worlds may yet become the abode of the redeemed.—*Notes on The Book of Revelation*, p. 484.

BAXTER'S EVERLASTING CONVERSATION.

I must confess that the expectation of loving my friends in heaven principally kindles my love to them on earth. If I thought that I should never know them, and consequently never love them after this life is ended, I should in reason number them with temporal things, and love them as such. But now I delight to converse with my pious friends, in the firm persuasion that I shall converse with them forever; and I take comfort in those of them who are dead or absent, as believing that I shall shortly meet them in heaven, and love them with a heavenly love that shall there be perfected.

BEECHER WANTS NO SAINTS' REST.

I could hardly wish to enter heaven, did I believe that its inhabitants were idly to sit by purling streams, fanned by balmy airs. Heaven, to be a place of happiness, must be a place of activity. Has the far-reaching mind of Newton ceased its profound investigations? Has David hung up his harp as useless as the dusty arms in Westminster Abbey? Has Paul, glowing with God-like enthusiasm, ceased itinerating the universe of God? Are Peter and Cyprian and Edwards and Payson idling away eternity in mere psalm-singing? Heaven is a place of restless activity, the abode of never-tiring thought. David and Isaiah will sweep nobler and loftier strains in eternity; and the minds of the saints, unclogged by cumbersome clay, will forever feast on the banquet of rich and glorious thought.

BICKERSTETH'S BABES ALWAYS BABES.

A babe in glory is a babe forever. (See Poem, *Yesterday, To-day, and Forever.*)

BOARDMAN'S MATERIAL HEAVEN.

A material body must have a material home. . . . Heaven is a place as well as a state. . . . It is because heaven is a material locality that the present earth is a training-school for heaven. . . . Though the new heavens and earth will be atomically identical with the present, yet they will, in all probability, be very different in aspect. . . . In the new earth there will doubtless be oxygen and hydrogen, but no longer in the form of oceans. . . . O, for the speedy realization of the blissful vision of that Holy Land where there is neither policeman nor penitentiary, neither magistrate nor statute-book.—George Dana Boardman, *The Creative Week*, pp. 287, 289, 293.

BULWER'S NOMADIC HEAVEN.

Eternity may be but an endless series of those emigrations which we call deaths,—abandonments of home after home; ever to fairer and loftier heights, age after age, the spirit—

that restless nomad—may shift its tent, fated not to rest in the dull Elysium of the heathen, but carrying with it evermore its twin element, activity and desire.

BURR—EARTH TO BE PEOPLED BY SAINTS.

Is the history of the earth at last finished? Have the mad flames scourged it back into nothingness? Who says that? Not Science, not the Bible. If that saint who just now saw the earth burnt up will after a time look forth again from the earthward gate of heaven, he will see, wheeling on the old orbit, what is, in the main, a new world; a sky transformed into new wonderfulness and splendor; and an earth beneath that rejoices and sings and claps its hands, no longer a nest of treasons and insurrections; nor the home of partially reconstructed rebels, as it was even in the millennium; but at last peopled permanently by perfectly holy beings. At last holiness reigns, holiness complete, universal, permanent. Glorious souls are housed in glorious bodies. Gone forever are want, war, oppression, heresy, misgovernment, unbelief, disease and death. In harmony with this state of things is the material environment. Gone are all the deserts, thorns and briers, swamps, miasms, and other ugly and deadly things that deformed the face of the old world; . . . and in its stead is a home fit for the peers of angels! Hail, age of gold without any dross! Day that has neither night nor clouds!—E. F. Burr, in *Ecce Terra*.

BURR SEES THRONE IN CENTRAL SUN.

Is there not something at the bottom of our hearts which invites us to believe that at the center of this august totality of revolving orbs—at once the center of gravity, of motion and of government—is that better country, even the heavenly, where reigns in glory the Supreme Father and Emperor of Nature; the capital of creation; the one spot that has no motion, but basks in majestic repose while beholding the whole ponderous materialism which it ballasts in course of circulation about it? All hail, Central Heaven! Innermost Sun Palace! believers' Last Home!—from which an adult astron-

omy, fitted with the pictured and dynamical wings of angels, shall immortally radiate to all girdling worlds and immortally bring home fresh proofs of the glory of Him who has so long been defrauded of His rights among men of science by the empty names "Law" and "Nature."—E. F. Burr, *Ecce Cœlum*, p. 151.

CARLYLE—VERSE ON MEETING AGAIN.

There is an old belief that on some solemn shore,
Beyond the sphere of grief, dear friends shall meet once more,
Beyond the sphere of time, and death and its control,
Serene in changeless prime of body and of soul.
This hope we still would keep, this faith we'll not forego;
Unending be the sleep, if not to waken so.

—Quotation, J. Wilbur Chapman, *Union Gospel News*, April 12, 1900.

CLARK (D. W.)—A GRAND CENTRAL HEAVEN.

The idea that appears most rational and probable is that which makes heaven the astronomic center of the universe. That there is such a material heaven into which the glorified body of Christ has entered, and where the souls of saints are waiting for the resurrection to make perfect their immortal nature, . . . no one can doubt. This theory of a grand central world in the universe may now be considered one of the grandest demonstrations of astronomy. . . . Herschel has demonstrated that in the distant regions of heaven the stars and systems are more thickly clustered.

CLARK (D. W.)—IT IS ALWAYS DAY-TIME THERE.

Advancing into this region thickly studded with star-clusters, the brightness must constantly increase, till at length we reach eternal sunshine! . . . "There shall be no night there"! As we stand and gaze we seem with John of Patmos to catch a glimpse of the Holy City, and there seems to open up before us a vista growing brighter and brighter as an ascending pathway to the throne of God. . . . These visions of beauty and glory, now ideal, are yet to become actual to the Christian. He can look up and say "This is my Father's House."—*Man All Immortal*, pp. 446, 448, 451.

CLARKE (J. F.)—OTHER PEOPLE'S IDEAS OF HEAVEN.

Our (other people's) ideas of heaven are. . . not spiritual. We (other people) locate it in space and time, . . . many years distant, . . . many miles away. Some think that we enter heaven as soon as we die, others that we shall spend some time in an intermediate state or purgatory. We shall arrive at heaven, according to the common idea, by living through time and traveling through space.—*Common Sense in Religion*, p. 144.

CLARKE (J. F.)—HIS OWN IDEA OF HEAVEN.

Soon shall heaven be found to be not a place only, but a state of mind; . . . to consist in knowing, in loving and serving God and man. . . . There may be whole worlds of phenomena hidden in nature, which will open on us when we have a spiritual body with new senses, just as the world of form and color would open on a man born blind, or the world of melody open on one born deaf, if these senses should be suddenly awakened.—*Ibid.*, pp. 166, 231.

CONWELL WOULD HEAVENIZE LONDON.

(Preaching in London, May, 1898.) Try to bring more of heaven into this world. Don't worry about admittance into heaven, but put your whole soul into the effort to set up Christ's kingdom here.—Russell H. Conwell.

COOK'S PLANET OF SAVED SPIRITS.

Who knows what the moral future of this planet may be? Who can assert that the ages to come will not so improve as to shed into the invisible world such a number of saved spirits that in the final picture of this globe she shall be spiritually what she is physically, enswathed in light, although casting the conical shadow called night to the vanishing point beyond the moon? This is the view of the Tholucks, Muellers, Dorners, . . . Parks and Hodges.—*Boston Monday Lectures*, by Joseph Cook.

COOK—THE SAVED MAJORITY.

It is a common misconception of the scriptural doctrine of retribution that it teaches the eternal punishment of a majority of all created beings. . . . I always think of the number of the finally lost, out of all ages and worlds, as bearing no greater proportion to all the inhabitants of the intelligent universe, than the number in the prisons and penitentiaries in well-ordered societies now bears to the whole population.—*Ibid.*, *Prelude*.

DICK—THRONE IN CENTER OF UNIVERSE.

It is considered by astronomers as highly probable, if not certain, that all the systems of the universe revolve around one common center. . . . And since our sun is five hundred times larger than all the planets taken together; on the same scale, such a central body would be five hundred times larger than all the systems and worlds in the universe. Here, then, would be a material creation exceeding all the rest in magnitude and splendor, and in which are the blended glories of every other system. If this be the case, it may with the most emphatic propriety be termed The Throne of God.

DICK—CENTRAL OFFICE OF THE SYSTEM.

This grand central body may be considered as the capital of the universe. From this glorious center embassies may occasionally be dispatched to all surrounding worlds in every region of space. Here deputations from all the provinces of creation may assemble, and the inhabitants of different worlds mingle with each other and learn those transactions that have taken place in their respective spheres. Here may be exhibited to unnumbered multitudes objects of sublimity nowhere else to be found in creation. Here intelligences of the highest order, who have attained the most sublime heights of knowledge and virtue, may form the principal part of the population.

DICK—HEADQUARTERS OF THE POWERS.

Here the glorified body of the Redeemer may have taken its principal station as "the head of all principalities and powers." Here Enoch and Elijah may reside, in order to learn the plans of the Deity, that they may communicate them to their brethren of the race of Adam, when they again mingle with them, in the world allotted for their abode after the general resurrection. Here the grandeur of the Deity and the immensity of his empire may strike the mind with more effulgence than in other province of universal nature. In fine, this may constitute that august mansion designated as "The Heaven of Heavens."—Dr. Dick's *Philosophy of the Future State*, p. 224 ff.

DODDRIDGE'S STAR-PAVED ABODE.

Ye stars are but the shining dust
Of my divine abode,
The pavements of those heavenly courts
Where I shall see my God.

DWIGHT—MUTUAL RECOGNITION.

Mankind will know each other in the future world, and their bodies will be so far the same as to become the means of this knowledge.—*Works of Timothy Dwight*, IV., 435.

FARRAR'S DEVELOPED HEAVEN.

The Gospel tells us, not obscurely, that heaven is not a reward, but a continuity; not a change, but a development. . . . Think you that greed and malice and intoxication and debauchery find entrance there? . . . If you went there with heart unchanged, you would make heaven itself a hell. . . . But oh, you can repent; you can be converted. . . . Put away impurity, etc. . . . So shall you need no aid of symbols, for you will think of heaven not as some meadow of asphodel by the side of crystal waters, nor as a golden city in the far-off blue, but as an extension, a development, an undisturbed continuance of righteousness.—See Quotation in Madison Peters's *The Great Hereafter*, pp. 405, 406.

GRIFFIN—EARTH THE HOME OF THE BLESSED.

A grand destiny awaits this world of sin and sorrows. This earth, purified by judgment fires, shall become the home of the blessed. . . . The world shall become one Eden, where none shall shiver amid arctic frosts, nor wither under tropic heat; these fields of snow and arid sands shall blossom with roses. From the convulsions of expiring or rather birth-pangs of parturient nature, a new-born world shall come, a home worthy of immortals, a palace befitting its king.

GUTHRIE'S HEAVEN ONE GREAT NURSERY.

Perhaps God does with his heavenly garden as we do with our own. He may chiefly stock it from nurseries, and select for transplanting what is yet in its young and tender age—flowers before they have bloomed, and trees ere they begin to bear.—Thomas Guthrie.

HALL—HEAVEN GATHERING THE HOLY.

Heaven is attracting to itself whatever is congenial to its nature, is enriching itself by the spoils of earth and collecting within its capacious bosom whatever is pure, permanent and divine.—Robert Hall.

HODGE (A. A.)—EARTH THE SAINTS' PROBABLE HOME.

The phrase "the new earth," in connection with "the first earth" (Rev. XXI., 1), refers to some change which will take place in the final catastrophe, by which God will revolutionize our portion of the physical universe, cleansing it from the stain of sin, and qualifying it to be the abode of blessedness (*Outlines of Theology*, p. 459). As to the location of the place in which Christ and his glorified spouse will hold their central home throughout eternity, a strong probability is raised that it will be our present earth, first burned with fire and gloriously replenished.—*Commentary on The Confession of Faith*, p. 519.

HODGE (A. A.)—PHYSICAL CONDITIONS OF HEAVEN.

A spiritual body is a body adapted to the use of the soul in its future glorified state, and to the moral and physical

conditions of the heavenly world. All Scripture representations of heaven involve the idea of a definite place. . . . The blessedness of heaven consists in the perfection of our nature, both material and spiritual; the full development and harmonious exercise of all our faculties, intellectual and moral, and in the unrestrained progress thereof to eternity. . . . Man's life is essentially an eternal progress toward infinite perfection. . . . In heaven saints will differ among themselves both as to inherent capacities and qualities and as to relative rank and office.

HODGE (A. A.)—THE SAINTS'S BODILY SENSES.

Each friend shall recognize the individual characteristics of the soul in the perfectly transparent expression of the new body. . . . Our bodies will be rendered perfect as the organs of our souls in sense perception. Here we possess but five bodily senses, and hence come in contact with the material world on five sides only. . . . Beyond doubt the world, even as at present constituted, possesses far different properties and presents other aspects, perhaps far deeper, grander, larger, than any now open to us. The perfect senses of our new bodies will bring us at once into the presence of the whole universe. Our energies will not flag with fatigue, nor will they be exhausted with age. There will be no need of grosser nutriment (see elsewhere), and no need of sleep. . . . I have no doubt that the bodies of the saints will be of more than crystal translucency, through which each glorified soul will dart his rays through myriad facets.—“*Popular Lectures*” and “*Outlines*.”

HODGE (A. A.)—INFANTS FLOCKING TO HEAVEN.

The infinite majority of the spiritual church of Jesus Christ came into existence outside of all organization. Through all ages, from Japan, China, etc., multitudes flocking like birds have gone to heaven, of this great company of redeemed infants. . . . The vast populations of the coming millenniums have been given to Christ. . . . The multitude of the re-

deemed will be incomparably greater than the number of the lost.—“*Popular Lectures*,” pp. 208, 460.

HODGE (C.)—VIEW OF KINGDOM ON EARTH.

The destruction here foretold is not annihilation. . . . It is merely a change of state or condition. The Apostle tells us that our bodies are to be fashioned like Christ's glorious body, and that a similar change is to take place in the world that we inhabit. . . . This earth, according to the common opinion, that is, this renovated earth, is to be the final seat of Christ's kingdom. . . . This is to be the New Jerusalem, the Mount Zion in which are to be gathered the general assembly and church of the first born. . . . It is, of course, in itself no matter of interest what portion of space these new heavens and new earth are to occupy, or of what materials they are to be formed. All that we know about it is that it will be glorious and adapted to the spiritual bodies.—*Systematic Theology*, III., pp. 852–855.

HODGE (C.)—SAINTS'S FUTURE BLESSEDNESS.

As to the blessedness of the heavenly state, we know that it is inconceivable (I. Corinthians, II., 9).

“We know not, O we know not
“What joys await us there ;
“What radiance of glory ;
“What bliss beyond compare.”

We know, however, that an element of the future happiness of the saints is the indefinite enlargement of all their faculties. . . . Another is their fellowship with all the high intelligences of heaven, and all the redeemed. Another is constant increase in knowledge and in the useful exercise of all their powers.

HODGE (C.)—OUR NEW SENSES.

We may have new senses. . . . Instead of the slow and wearisome means of locomotion to which we are now confined, we may be able hereafter to pass with the velocity of

light, or of thought itself, from one part of the universe to another. Our power of vision, instead of being confined to the range of a few hundred yards, may exceed that of the most powerful telescope.—*Systematic Theology*, III., pp. 783, 860, 861.

HODGE (C.)—THE VAST MAJORITY SAVED.

The number of the saved far exceeds the number of the lost (*Systematic Theology*, I., p. 26). The number of the finally lost in comparison with the whole number of the saved will be very inconsiderable. Our blessed Lord, when surrounded by the innumerable company of the redeemed, will be hailed as "Salvator Hominum," the Savior of Men, as the Lamb that bore the sins of the world (*Ibid.*, III., p. 880). I am fully persuaded that the vast majority of the human race will share in the beatitudes and glories of our Lord's redemption.—Words written just before his death, and quoted by his son Dr. A. A. Hodge in "*Popular Lectures*" on page 460.

LANGE.—CENTRAL THRONE OF UNIVERSE.

The idea of the existence of such a high and central throne in the universe, such an illuminated summit in the creation of God, must at once commend itself to thoughtful minds. . . . There must be above all these fields of light a grand and glorious throne-summit where the Divine glory is unfolded in its highest conception, where we shall view the works of God's wisdom, etc., and where his unseen essence shines forth with the most transparent and glorified forms and organizations of creative power. As there was "the Holy of Holies" in the Jewish Temple, so this is the Holy of Holies of the Divine Presence in the great temple of the universe.

LUTHER—THE BOYS' HEAVEN.

A. D. 1530.

To my little son Hansigen Luther, grace and peace in Christ.
My heart-dear little son,

I know a lovely garden full of joyful children. . . . They sing and jump and make merry. . . . I asked the man that

kept the garden who the children were ; and he said : " The children are those who love to learn, and to pray, and to be good." Then said I, " Dear sir, I have a little son, named Hansigen Luther. May he come into this garden . . . and play with these children ?" Then said he, " If he is willing to learn, and to pray and to be good, he shall come into this garden ; and Lippus and Justus too. If they all come, they shall have . . . lutes and music of stringed instruments. . . ." I said, " Ah, dear sir, I will instantly go and write to my little son. . . ." Then he said, " So shall it be. Go . . . and write to him." Therefore, dear little son, be diligent to learn and to pray ; and tell Lippus and Justus to do so too, that you may all meet in that beautiful garden. . . . Herewith I recommend you all to the care of Almighty God.—Martinus Luther.

MACDONALD—GOD'S HEADQUARTERS.

What headquarters, what court of place or circumstance should the Eternal, Immortal, Invisible, hold ? And yet if from Him flow time and space, although He cannot be subject to them, . . . then may there not be some central home of God, holding relation even to time and space and sense ?

MACDONALD'S INTERSTELLAR SPACES.

The spaces all around us, even those betwixt star and star, may be the home of multitudes of the heavenly host, yet seemingly empty to all who have but our provision of senses.

MACDONALD'S OTHER SENSES.

I expect to find my new body provided with new—I mean other—senses beyond what I now possess ; many more may be required to bring us into relation with all the facts in Himself which God may have shadowed forth in properties, as we say, of what we call matter.—From George MacDonald, *Selections*, by E. E. Brown.

MACDUFF—ABEL ONCE ALONE IN HEAVEN.

That was an hour of deep interest when Abel entered heaven and stooped solitary before the throne of God. He

sung his song alone; he was the sole representative of the redeemed church, the first sheaf in the future teeming harvest of ransomed immortals!—John R. Macduff, *Grapes of Eshcol*, p. 235.

MACDUFF—EARTH AS A FUTURE HEAVEN.

We have strong reason to conjecture that this planet is not to be annihilated, but only remolded and reconstructed. Though we have no authority in affirming a special locality for the future home of the glorified, we can affirm with strong grounds of certainty that that home, be it where it may, must consist of a material habitation suited to material bodies. The natural inference is that their old abode, purified and renovated, would form the most befitting locality for their eternal residence. We may have the same glorious sky for a canopy, the same everlasting mountains to gaze upon, the same grateful vicissitudes of seasons, the same winds to chant—the same waves to chime “Glory to God in the highest!” The very words which are now attuned to our sinful lips in a sinful world may be set to the higher music and melodies of a world of purity and love.—*Ibid.*, Ch. XIII.

MACDUFF AS TO THE CENTRAL SUN.

While the others are retreating into wider and more eccentric orbits from the great central Sun of light and happiness, the redeemed will ever be narrowing their orbits, coming nearer and nearer to the great central throne.—*Ibid.*, p. 29.

MANGASARIAN—HEAVEN NO SINGING-SCHOOL.

Heaven is not a mere singing-school, where nothing else is done but chanting psalms and playing on harps, which will leave no time to renew the friendship of our once loved ones. Heaven is not an endless prayer-meeting, where no one is allowed to talk to his neighbors, but where all commune in solemn silence. Heaven is our home, for the reunion of sun-dereed love; for the full growth and development and enlargement of every faculty of the mind, every affection of the

heart, and every aspiration of the soul.—Mangasar M. Mangasarian, *A Voice from the Orient*, p. 94.

MARTYN TO MEET BRAINERD IN HEAVEN.

I feel my heart knit to this dear man, and really rejoice to think of meeting him in heaven.—Henry Martyn on David Brainerd.

M'CLESKEY'S CITY WITH ALABASTER HOUSES.

Heaven is constructed of some kind of substance, some kind of matter. The inhabitants have spiritual bodies, yet these . . . are real bodies. Heaven is the largest and grandest world that God ever built, and is fixed in space at the center of the universe, and around it all the suns and their systems are revolving. The city is of celestial gold, whatever that may be. It has four sides and twelve gates. Each gate is at the opening of a golden street. These streets converge at a central arena which encloses the great white throne. The throne is arched by an emerald rainbow. From the throne bursts a crystalline river which separates into twelve streams which ripple down the streets—a river to water each street. Above these rivers are embowering trees whose branches meet over the water. These twelve golden streets are lined by shining alabaster mansions prepared for us by our blessed Lord.—Rev. F. W. M'Cleskey, of the North Georgia Methodist Episcopal Conference.

M'COSH—INDIVIDUALITY IN HEAVEN.

Their (Christians's) individualities shall be transplanted into heaven. . . . The walls are garnished with all manner of precious stones, and the tree of life bears all manner of fruits, so that the saints will there have each his own character; and the song will be a concert of diverse voices, each melodious, but each in its diversity joining with the others to make the harmony. Each in his own way will join in singing "the song of Moses and of the Lamb."—*Realistic Philosophy*, I., 198.

MEYER—TELEGRAPHING TO HEAVEN.

Some people are always telegraphing to heaven for God to send a cargo of blessings to them, but they are not at the wharf to unload the vessel when it comes.—F. B. Meyer, *The Northfield Year Book*.

MILTON'S HEAVEN MAY BE LIKE EARTH.

What if earth
Be but the shadow of heaven, and things therein
Each to other like, more than below is thought?

MILTON AT HEAVEN'S JUBILEE.

With saintly shout and solemn jubilee
All the bright seraphim, in burning row,
Their loud uplifted angel-trumpets blow ;
Touch their immortal harps of golden wires,
With those just spirits that wear victorious palms—
Hymns devout and holy psalms
Singing everlastingly.

MOORE—THE PERSIANS'S HEAVEN.

Go wing thy flight from star to star,
From world to luminous world as far
As the universe spreads its flaming wall ;
Take all the pleasures of all the spheres,
And multiply each through endless years,
One minute of heaven is worth them all.

MORRIS—THE STAR-LIKE HOST.

May we not cherish a hope respecting multitudes who live and die outside of the household of faith? May we not believe that the number of the lost will be insignificant in comparison with that star-like host whom no man can number?—E. D. Morris, Lane Theological Seminary.

PARKER—ENTERING HEAVEN AS BABES.

Methinks that we shall be, first, babes in heaven, next youths, and so on, growing and advancing—our being only a becoming more and more, with no possibility of ever reaching the end. The next life must be a continual progress, the improvement of the old powers, the disclosure or accession

of new ones. . . . Through these five loopholes the world now looks in. . . . When death has dusted off this body from me, who will dream for me the new powers that I shall possess? . . . Many that are last shall be first. . . . They who were oppressed and trampled on, kept down, dwarfed, stunted and emaciate in soul, must have justice done to them there, and will doubtless stand higher in heaven than we who, having many talents, used them poorly or hid them in the dirt, knowing our Father's will, yet heeding not. It was Jesus that said that many shall come from the East and the West, and shall sit down in the kingdom of God, and men calling themselves saints be thrust out. . . . Shall we know our friends again? For my own part, I cannot doubt it. . . . But the little girl who went from us a little one may be as a parent to her father when he comes, and the man who left us may have far outgrown our dream of an angel when we meet again. . . . Who knows but that men born to heaven are waiting for your birth to come?—Theodore Parker, *Views of Religion*.

PATTERSON—HEAVEN TRANSFERRED TO EARTH.

If we read the Bible aright on this point, after the purification of our globe by fire, and after the judgment day, the heaven of Christ's redeemed people will be transferred to this earth in its renovated and glorified form.—R. M. Patterson, *Paradise*, p. 111.

PETERS—ALL BUT A FRACTION SAVED.

God's Word so dwindles the proportion of the ultimate lost to a mere fractional part, and so immeasurably exalts the number of the saved, instead of bestowing salvation upon a fragment of the race, that the contrast between the work of Satan and the triumph of God is thereby inconceivably heightened.—G. N. H. Peters, *The Theocratic Kingdom*, II., 537.

PINDAR'S HYPERBOREAN FIELD.

Neither by taking ship,
Neither by any travel on foot,

To the Hyperborean Field
Shalt thou find the wondrous way.

PINDAR'S HEAVEN OUT WEST.

The islands of the blest, they say,
The islands of the blest
Are peaceful and happy night and day
Far away in the glorious West.
They need not the moon in that land of delight,
They need not the pale, pale star,
For the sun is bright by day and night
Where the souls of the blessed are.
They till not the ground, they plow not the wave,
They labor not—never! oh, never!
Not a tear do they shed, not a sigh do they heave,
They are happy forever and ever.

PLATO'S PURE ABODE ABOVE.

Those who have lived a holy life, when they are freed from this earth, and set at large, as it were, from a prison, will arrive at a pure abode above, and live without bodies through all future time. They will arrive at habitations more beautiful than it is easy to describe.

ROBERTSON—EARTH AS THE SAINTS'S REST.

If it be no dream which holy men have entertained, that on this regenerated earth the risen spirits shall live again in glorified bodies, then it were a thing of sublime anticipation to know that every spot hallowed by the recollection of a deed done for Christ contains a recollection which would be a friend. Just as the patriarchs erected an altar when they felt God to be so near, till Palestine became dotted with these memorials; so would earth be marked, by a good man's life, with those holiest of friends, the remembrancers of ten thousand little nameless acts of piety and love.—F. W. Robertson, *Sermons*, p. 793.

RUSSELL—AFTER THE SYMBOLICAL FIRE.

Throughout Scripture, when used symbolically, "earth" represents society (etc.). . . . The present "earth," *i.e.*, human

society as now organized under Satan's control, must melt and be dissolved. It will be succeeded by "a new earth," *i.e.*, society reorganized in harmony with earth's new Prince—Christ. The earth—social organization, and the works that are therein: pride, rank, aristocracy, royalty—shall be burned up. Nevertheless we look for a new earth—earthly society organized on a basis of love (*etc.*). . . . Thus the social earth will melt. Then will come a new order of things. . . . This earth (earth in the ordinary sense) is the basis of all these "worlds" and dispensations; and though ages pass and dispensations change, still "the earth abideth forever." —C. T. Russell, *Millennial Dawn*, Vol. I.

SAVAGE VERSUS A MATERIALISTIC FUTURE.

One of the . . . accusations of the Church against Science is that it is materialistic. . . . (But) the whole Church conception concerning a future life . . . is the purest materialism. It is represented that the material body is to rise again, and inhabit a material heaven.—Minot J. Savage, *Religion in the Light of the Darwinian Doctrine*.

SCHOEBERLEIN'S TRANSFIGURED WORLD.

The Holy Ghost will bring forth out of the . . . perishing world . . . the same world in a transfigured form. . . . There will be nothing desert or waste. . . . Vegetation will exist in ideal beauty. Greed and hostility will find no place. . . . All primitive forms of existence will re-appear in ideal perfection. . . . The paradise that existed *before* will be restored *after* redemption. The highest perfection of the future calls for the corporeity of the soul. . . . Man will enjoy nature through all his senses. . . . There will be no alternation of work and rest, of vigor and weariness; but we shall subsist in ever-full vigor and enthusiasm.

SCHOEBERLEIN'S ARTISTIC FUTURE.

Pure beauty will reign; for the essence of beauty consists in this—that the life of the soul beams forth from the body (*etc.*). . . . On the *yon-side*, each human being will be a

living art-work, and the life of communion among the saints will be an eternal evolution of holy art-life. . . . Wherever the soul may will to be, there it will be able to be. The body will be the perfect servant of the soul ; hence it will be capable of instantly following and keeping pace with all the outgoings of imagination and thought.

SEISS—EARTH MAN'S LASTING HOME.

My faith is that these very hills and valleys shall yet be made glad with the songs of a finished redemption, and this earth yet become the bright, blessed and everlasting home-
stead of men made glorious and immortal in body and soul. . . . It is only *certain nations* who are to be destroyed ; the earth is not to be depopulated ; the final conflagration will produce less change than the deluge did ; . . . the earth shall not pass away ; . . . the dissolving fires of which Peter speaks are for the destruction of ungodly men ; not for the utter depopulation and destruction of the world. . . . Men and nations will survive them and still continue to live in the flesh.—*The Last Times*, pp. 72-75, 271.

TALMAGE TO REVISIT THE EARTH.

Now I bargain with you that we will come back some day from our superstellar abode, and see how the world looks when it shall be fully emparadised—its last tear wept, its last shackle broken, its last desert gardenized, its last giant of iniquity decapitated. And when we land, may it be . . . near this spot of earth where we have toiled and struggled for the kingdom of God, and may it be about this hour in the high noon of some glorious Sabbath, looking into the upturned faces of some great audience radiant with holiness and triumph.

TALMAGE—LEVEE IN PARLOR OF UNIVERSE.

We cannot always be tuning our violins for the celestial orchestra. We must get our wings out. We cannot afford always to stand out in the vestibule of the house of many mansions while the windows are illuminated with the levee

angelic, and we can hear the laughter of those forever free, and the ground quakes with the bounding feet of those who have entered upon eternal play. . . . I wish that I could bring heaven from the list of intangibles and make it seem to you as it really is—the great fact of all history, the depot of all ages, the parlor of God's universe.

TALMAGE—OUR NEW PHYSICAL MACHINERY.

Death makes room for improved physical machinery. These eyes that can see half a mile will be removed for those that can see from world to world. These ears that can hear a sound a few feet off will be removed for ears that can hear from zone to zone. These feet will be removed for powers of locomotion swifter than the reindeer's hoof or eagle's wing or lightning's flash.

TALMAGE—ONE THOUSAND SENSES BY AND BY.

We now have only five senses. . . . Why not one thousand? We can and will have them; but not until this present physical machinery is put out of the way. . . . God did not half try when he contrived your bodily mechanism. God can and will get us a better physical equipment. . . . Will it not be easier for God to make the resurrection body out of the silent dust of the crumbled body than it was to make your body over six or eight times?

TALMAGE—NO MATHEMATICS THERE.

Dr. Dick in a very learned work says that among other things in heaven, he thinks that they will give a great deal of time to the study of arithmetic and higher mathematics. I do not believe it. It would upset my idea of heaven if I thought so. I never liked mathematics. I would rather take the representation of my text which describes the occupation of heaven as being joyful psalmody.—Sermon on I. Samuel, XV., 32; Revelation, VII., 9, 10.

TOWNSEND'S FOUNT OF PERPETUAL YOUTH.

Must we not conclude that the resurrection body will be of such a character that a volition perhaps will be able to

send it to the stars as it now sends thither our thoughts ; that the dew of perpetual youth, the vigor of eternal manhood, the glow of perfect health, is ever to rest upon that new body, to increase its strength, to enhance its beauty and to enable it to defy death? Is not the diseased blood which now courses languidly through our veins to give place to that which will paint an eternal rose upon the cheek, and impart to the faded eye the splendors of another world? . . . The bodies of all the redeemed, old and young, perfect or deformed in this world, will in the future life be completed. The dwarf and infant will grow to manhood. The deranged mind will be clothed, as in earlier days, with love and innocence. Completion and perfection will be the law.—*Credo*, pp. 301, 302, 323.

WARREN (I. P.) KNOWS NO WORLD'S END.

Taking the Greek word used by the sacred writers when they speak of the earth either as a planet or as the abode of man—*cosmos*—we find no “end” asserted of it. . . . Peter could not have been taken by a Jew of that day as teaching the end of the material world. . . . I do not find the doctrine in the Scriptures. . . . Why should that which so fills the universe and its Creator with joy ever be brought to an end? God’s works are progressive, and there is no reason to suppose that the processes by which the earth was brought from primeval chaos to be a *mundus*—a world of order and beauty for the abode of man—are to be repeated in this later stage of its existence. . . . The earth, this home of man, the theater of redemption and salvation “abideth forever.”—Israel P. Warren, *The Parousia of Christ*, pp. 245–260.

WARREN (W. F.) FINDS A POLAR PARADISE.

Whoever seeks as a probable location for Paradise the heavenliest spot on earth with respect to light and darkness and celestial scenery, must seek it at the Arctic Pole. Here is the true City of the Sun, the one spot on earth respecting which it would seem as if the Creator had said, “There shall be no night there.”—*Paradise Found*, etc.

WATSON ("IAN MACLAREN")—EVERLASTING TENTS.

When he (Jesus) referred to the many mansions, he may have been intending stations—stages in that ascent of life that shall extend through the ages of ages. In the parable of the unjust steward, Jesus uses this expression in speaking of the future: "everlasting tents." It combines the ideas of rest and advance—a life of achievement where the tent is being forever pitched, a life of possibilities where it is being forever lifted.—*The Mind of the Master*, p. 311 ff.

WATTS—SERMONS AND LECTURES IN HEAVEN.

Perhaps you will suppose that there is no such service as hearing sermons, that there is no attendance upon the Word of God there. But are we sure that there are no such entertainments? Are there no lectures of divine wisdom and grace given to the younger spirits there by the spirits of a more exalted station?—Quoted in Stebbins's *Our Departed Friends*.

WEBSTER—ENTERING HEAVEN ON OUR KNEES.

Heaven's gates are not so highly arched as (those of) princes's palaces; those that enter there must go on their knees.

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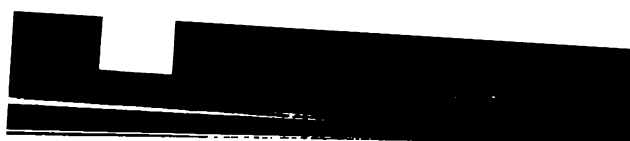
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